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ABSTRACT

This teaching guide contains 20 activities for students in grades 6-9 on the topic of conflict in Northern Ireland. These materials can be adapted to lower and higher grade levels. Objectives are to examine the conflict in Northern Ireland, to discern ways a conflict escalates and can be peacefully solved, and to compare the perceptions of the different groups engaged in the conflict. These are activity-centered materials. For example, using post cards from both countries, students compare cultural and geographic aspects of their state to Ireland. Students improve geographic skills as they sketch Ireland on a map of their own state. They examine primary resources collected in Ireland as they assess the perceptions and act out the roles of the various groups involved in the conflict, attempting to resolve the conflict peacefully. An affective component is provided for students as they view a slide-tape about the conflict and discuss human rights. Each activity contains an introduction, a list of objectives, information on the time required for the activity, and a statement about the materials needed. A step-by-step listing of the teaching procedures is included. Materials to accompany the activity are provided, optional activities are suggested, and additional resource materials are listed. (Author/NE)

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TEACHING ABOUT CONFLICT:

NORTHERN IRELAND

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Ireland's greatest resource is her people. To the people of all ages I met last summer, I owe a great debt of thanks.

To the remarkable Smiths of Derry, who took me into their home and helped me to understand some of the dimensions of this conflict, I owe special thanks. They and others like them provided me the incentive to develop these materials. I think of them as I hear the news about Ulster today.

Thanks also to my friends and colleagues for their encouragement of this project. As always, however, final responsibility for this unit rests with the author.

Jacquelyn S. Johnson
November 1978

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Teacher Introduction

Why is it that in Northern Ireland, like no other place on earth, the distinction between Catholics and Protestants is so important? Today this distinction pervades all economic, social and political affairs in Northern Ireland.

Part of the explanation lies in Ireland's past. Roots run deep. Penal Laws, the Potato Famine, the rule of Oliver Cromwell, King Billy's Battle of the Boyne, the Flight of the Wild Geese, the Derry Walls, the Easter Rising and many other events in Irish history are still remembered by the people of Ulster.

There are those who would add to the above list, updating the pages of Irish history. They would probably include some of the following: the Emergency Powers Act, B-Specials, rubber bullets, internment without trial, Bloody Sunday, H-Block at Long Kesh, a Protestant general strike and direct rule.

In 1949, the British Parliament passed the Ireland Act, granting total independence to the Republic of Ireland, an area encompassing 26 counties. Parliament retained control of six of the eight counties of Ulster, located in the northwestern part of the island. This area is Northern Ireland, often referred to as Ulster.

Historically, Ulster's population has always been predominately Protestant. In the late 1600's, Queen Elizabeth I granted plots of land to loyal Scottish Presbyterians, forcing Catholics to give up their land. Elizabeth had her motives. Not only did she want Ulster planted, but she also wanted future generations of Protestants loyal to the Crown. Today Protestants outnumber the Catholics in Ulster by two to one. Roots do run deep.

In 1969, Catholics began a civil rights movement, inspired in part by our own civil rights movement of the 1960's. Discriminated against in employment, housing and political affairs, Ulster's Catholics took to the streets to demonstrate. The result was violence. British troops were sent to Ulster to establish order and maintain peace between Catholics and Protestants.

The conflict escalated. In 1972, another civil rights demonstration erupted in violence in Bogside, a Catholic ghetto in Derry. Thirteen people, several of them teenagers, were killed. The day was named Bloody Sunday by Ulster's Catholics. Total casualties of the sectarian violence in Ulster climbed to 234.

Membership in the Irish Republican Army, a Catholic militant group and the world's oldest underground army, increased. Protestant militants formed the Ulster Defense Association. Direct rule from London was imposed while moderates

from both sides attempted to reach a peaceful resolution. Their solution, power-sharing, was rejected by extremists on both sides. Belfast's Protestant extremists began a general strike attempting to shut down the economy of Northern Ireland.

Then in 1975, violence spread to London as bombs exploded in restaurants and subway stations. Two years later, during England's Silver Jubilee, Queen Elizabeth II made an historic visit to Ulster, her first in eleven years. Bombs exploded before and after her visit, as her subjects feared for her safety.

Ten years have passed since the civil rights movement and the resulting "troubles" began. Ulster's war between Catholics and Protestants with the British Army caught in the middle, continues.

Direct rule from London continues. Internment without trial continues. One can't help but ponder the irony of such a practice enforced by the same nation that gave to us the foundation of our legal system.

Talk of solutions to the Irish question is abound. Parliament fears a civil war between Catholics and Protestants if the British army is withdrawn. 14,000 troops patrol Ulster today.

Politically, Northern Ireland may soon gain five additional seats in the House of Commons, increasing representation to 17 MP's. The House of Commons is presently comprised of 635 members. In an effort to reach a political settlement on the Irish question, Parliament views increased representation as one alternative.

The economic situation in England points up the urgent need for England to take some action. With high levels of unemployment and inflation there is no doubt that Ulster has become an economic liability to Great Britain. The cost of maintaining 14,000 troops and repairing bombed-out buildings has been estimated at 14 million pounds annually. Not to be overlooked is the unemployment compensation paid by England to citizens in Northern Ireland. Unemployment in parts of Ulster is estimated to be as high as 20% of the male work force. Economically, Great Britain may be forced to end the Irish question once and for all.

What of unification with the Republic? Geographically Ireland is one nation. Catholics and Protestants all live on the same island, one third the size of Colorado. Although the Republic to the South is finally experiencing some prosperity due to membership in the European Community, they realistically can't afford unification. To maintain the much higher standard of living that Ulster's citizens are accustomed to, could mean economic disaster for the Republic of Ireland, a nation that is 95% Catholic.

Nobel Peace Prize recipients, Mairead Corrigan and Betty Williams, have stepped down from their leadership positions in the peace movement. Though little is heard publically today, the goals of this movement have not been forgotten. Ulster's casualties have now surpassed 1,800 deaths.

On a more local level, peaceful alternatives are being tested. Power-sharing among the two communities of Derry may be a peaceful alternative. Weary of the sniping, bombs and the rhetoric, Derry's moderates are attempting to share power.

Historically, Derry is considered by many to be a microcosm of all of Ulster. Many citizens of Derry are proud of their progress.

And what about the United States? In our nation we have more people of Irish descent than the total population of all of Ireland. Historically, the "American Connection," has been an important source of money for the I.R.A. Such contributions, whether earmarked for continued violence or given under the pretext of assistance to the orphans of the conflict, have dried up.

Economically, the United States may have a role to play in achieving peace in war-torn Ulster. Once a peaceful settlement is reached, President Carter has suggested that U.S. financial assistance, in the form of U.S. investments or foreign aid may be a possibility. Carter makes it very clear that such help will be totally contingent on a peaceful resolution to the conflict, acceptable within both communities.

In the summer of 1978, Amnesty International reported violations of human rights in the internment camps in Ulster. Several U.S. Congresspersons have urged President Carter to speak out against the treatment of prisoners at Long Kesh as a violation of human rights.

As the events in Ulster continue to make news today, it is hoped that these materials may help today's students as they examine the perceptions of the groups involved and explore peaceful ways of resolving the conflict in Ulster.

Overview of Unit

There is substantial research to indicate that middle school students learn most effectively in an activity-centered environment. The activities in this unit encourage students to use a number of different skills and to develop different abilities. Teachers and students are provided a variety of teaching/learning strategies. Such techniques include the use of small groups, large groups, role play, multi-media and general inquiry methods.

Teaching About Conflict: Northern Ireland is an assortment of activity centered materials. For example, using comparative analysis, students examine Ireland and their own state with postcards as their data base. Students improve geographic skills as they sketch Ireland on a map of their own state and identify locations of Irish names. They are even provided a hands-on comparative activity in which they try their skills at cricket and hurley.

Students discover that history isn't always the printed word as they examine drawings from the Irish Potato Famine. They learn that chronology doesn't have to be an exercise in memorization as they manipulate historical data cards. Students examine primary resources collected in Ireland as they assess the perceptions and act out the roles of the various groups involved in the conflict, attempting to resolve the conflict peacefully. An affective component is provided for students as they view a slide-tape about the conflict and discuss human rights.

Objectives of This Unit

- To examine the current conflict in Northern Ireland.
- To explore the ways conflict escalates.
- To compare the perceptions of different groups engaged in conflict and understand that people see conflicts differently.
- To explore ways of solving conflicts peacefully.

Using the Activities in Your Classroom

Teaching About Conflict: Northern Ireland, has been developed to actively involve students in the learning process. Activities have been designed to be used with middle school students, grades 6-9. However, most of the materials can be adapted by interested teachers for use at lower and higher levels.

The unit includes 20 activities with accompanying student materials. In the Social Studies curriculum, teachers will find the materials appropriate in classes emphasizing global studies, geography, culture studies, current affairs, peace studies and conflict resolution.

The activities in this unit are not ordered. Teachers can choose to use the material as a cohesive unit or as supplementary materials. Although the conflict in Northern Ireland is the case study material in the unit, the materials can be adapted by teachers interested in examining other conflict situations in the world today. The materials in this unit can be considered "model" activities, providing some flexibility, an important component in today's social studies classroom.

Since a variety of teaching/learning techniques are employed throughout the unit, some of the hands-on materials could not be included in the unit. However, these materials are available on short term loan from the Center for Teaching International Relations, University of Denver:

- Activity 1: sets of postcards
- Activity 5: photographs of the Potato Famine
- Activity 10: tape recording, "The Patriot's Game"
(reel to reel)
- Activity 19: hurley bat and ball; cricket bat and ball
- Activity 20: slide-tape, "Four Green Fields"
(slides, script and cassette tape)
- Additional Resources: "Songs of Ireland" (reel to reel tape)

TEACHING ABOUT CONFLICT: NORTHERN IRELAND
ACTIVITY OVERVIEW

Activity 1: You Know You're in Ireland Page 5

Students develop comparisons between Ireland and their own state using postcards. Specific characteristics of both places are identified and categorized by students.

Activity 2: A Wild Guess Page 9

A map activity in which students take a guess as they sketch the area encompassed by Ireland and Northern Ireland on a map of their home state. The importance of scale in map reading is assessed by students.

Activity 3: Colorado and Ireland Page 15

Further comparisons between Ireland and their home state are developed by students using population density as a tool for comparison.

Activity 4: Where Roots Run Deep Page 20

Students manipulate historical data cards to learn some of Ireland's past. They begin to examine some of the historical causes of the conflict between Ulster's Catholic and Protestant communities.

Activity 5: Black '47: The Potato Famine Page 37

Students discover that the study of history isn't always the printed word. This activity aims toward increased competency in visual literacy, as students examine drawings of Ireland's famous Potato Famine during the 1840's and 1850's.

Activity 6: Ulster: The Fourth Green Field Page 50

Student examine Ireland as four ancient provinces: Munster, Leinster, Connacht, and Ulster. Using maps, Ulster, the "Fourth Green Field," is identified.

Activity 7: Who is the Minority?

Page 55

By manipulating statistical data, students point out the difficulties involved in achieving one united Ireland. They develop graphs that illustrate religious divisions in Northern Ireland, the Republic of Ireland, and finally, a united Ireland.

Activity 8: Point of View

Page 59

Students examine the perceptions of a variety of groups in Northern Ireland and assess the role of propaganda in perpetuating religious divisions. Further comparisons using examples from the United States are developed by students.

Activity 9: Innocent Victims or Active Participants? Page 72

The role of Ireland's youth is examined by students and compared to their own lives. Students read a story about the death of a 16 year old and a newspaper account of the imprisonment of a young terrorist.

Activity 10: The Patriot's Game

Page 80

Students listen and interpret song lyrics to an old Irish Republic song, "The Patriot's Game." Students compare it to songs that are more familiar to them.

Activity 11: The Casualties

Page 84

The casualties of the sectarian violence in Ulster are presented to students. They manipulate and interpret data, articulating about the tragic effects of the violence in Northern Ireland.

Activity 12: The American Connection

Page 87

Students hypothesize reasons for American involvement in the conflict in Northern Ireland. The role of Americans in perpetuating the violence in Ireland is examined by students.

Activity 13: Can Peace Come to Ulster? (Role Play) Page 91

A role-playing activity developed to point out the complexity and difficulty involved in reaching a peaceful settlement to

the conflict in Northern Ireland. Fourteen roles representing a variety of viewpoints are included. Each role includes additional data, often primary source material, to help students reach a peaceful settlement.

Activity 14: What's the Answer?

Page 159

Students examine some alternatives proposed for resolving the conflict in Ulster. Excerpts are taken from newspapers from the Republic of Ireland and Northern Ireland.

Activity 15: Derry or Londonderry?

Page 169

Derry, historically an important city in Ulster, is the subject of this activity. Adopting a plan of power-sharing between Protestant and Catholic communities, the city reveals to students the positive results of cooperation and compromise in finally resolving the conflict in Northern Ireland.

Activity 16: Using Cartoons to Examine Conflict

Page 175

Using cartoons, students further examine the role of perception in escalating conflict.

Activity 17: Scruffy the Dog: Protestant or Catholic?

Page 179

Conflicts can sometimes be superseded - or in this case, postponed - by a common goal. Scruffy the Dog provides an example.

Activity 18: What's in a Name?

Page 182

Students participate in a name identification activity using a map of Ireland. The contributions of the Irish are discussed in class.

Activity 19: Hurling and Cricket: English and Irish

Page 185

This activity provides a comparative look at national sports and a lesson in experiential learning as students try their skill with a hurley stick and cricket bat.

A thought-provoking media presentation about Ulster, "The Fourth Green Field." The music and photographs are from Ireland. Together they portray the tragic consequences of the 800 year old conflict.

Activity 1: You Know You're in Ireland

Introduction:

What is it about Colorado that makes us unique? If we can identify those characteristics, maybe taking on another place won't be so difficult. Intended as a comparative activity, students examine postcards from Ireland and Colorado. Specific characteristics are identified, categorized and compared by students.

Aspects like our Rocky Mountains, the State Capitol and buffalo are compared to green fields, the King and Queen of England and Connemara ponies. Students articulate about the similarities and differences between Ireland and Colorado. Local adaptations to this activity can be made using postcards from other states.

Objectives:

At the conclusion of this activity, students should be able to:

- categorize data related to Colorado and Ireland.
- identify specific characteristics of Ireland and Colorado.
- compare and contrast Colorado and Ireland using cultural and geographical clues.
- articulate similarities and differences between Colorado and Ireland.

Procedure:

1. Divide class into groups. Distribute one set of postcards (20 per set) to students.
2. Instruct groups to sort the postcards into two groups. The first, representing Colorado, should be placed in one group. The second group of postcards will be those from Ireland.
3. Allow ample time for students to talk about the postcards among their groups. Perhaps the postcards of Colorado may not be immediately identified by all students. Some students may be newcomers to Colorado. Others may not have had the same experiences or opportunities to see the parts of Colorado shown in the collection of postcards.
4. Ask groups to share their results. Are all group results the same?

5. Select one postcard from Ireland and one from Colorado to compare briefly. Ask students what "clues" they used, perhaps unconsciously, in reaching their decision. Was it the mountains? a skier? a leprechaun?
6. Now ask students to develop categories of characteristics to use in comparing Colorado and Ireland. In what category would they put mountains? a skier? a leprechaun?
7. Students should identify in their own words some of the following categories for organizing their comparisons:

geography
culture
government
folklore
native animals
recreation

8. Students can now examine the differences and similarities between Colorado and Ireland.

POSTCARD SAMPLES

	IRELAND	COLORADO
GEOGRAPHY	green fields and pastures; rivers	Rocky Mountains
CULTURE	thatched roofs; digging peat	modern bank building
FOLKLORE	poems, Kissing the Blarney stone; Leprechauns	miner
NATIVE ANIMALS	Connemara ponies	buffalo; squirrels
RECREATION	"Sport in Ireland"	skiing
GOVERNMENT	Queen Elizabeth and Prince Phillip; Parliament*	State Capital building

*postcards from London, England

9. (optional) Pass the advertisement for McDonald's around the class. How is Ireland similar to Colorado? What other typically American advertisements do you think a visitor to Ireland would find? Why?

10. Close the activity asking students to make summary statements about Ireland and Colorado. How are they 'different? How are they alike?

Time: One class period

Materials: Colorado postcards (10)
Ireland postcards (10)
(optional) McDonalds Advertisement

Note: Postcards available on loan from C.T.I.R.



The sign of good food is at 9-10 Grafton St.

McDonald's world famous hamburgers
are now in Ireland. You'll find us at
9/10 Grafton Street, Dublin 2.

So when you're in Dublin, look us up
and enjoy our 100% pure beef hamburgers,
world famous french fries and triple-thick
shakes. For quality, service,
cleanliness and value, you can't beat
McDonald's - anywhere in the world.
Open seven days a week.

**You'll enjoy
the difference**



8
9-10 GRAFTON STREET, DUBLIN 2

Activity 2:

A Wild Guess

Introduction:

As with many areas in the news today, we often don't stop to think about the actual size of other nations. Sometimes, even locating the area under study is a difficult task. In this activity, students are asked to locate Ireland in the world and to compare the area encompassed by Northern Ireland and the Republic of Ireland to their home state. (In this case, Colorado. Students will be surprised to learn that Ireland is one third the size of Colorado, or about the size of Maine or South Carolina. Northern Ireland is about the size of Connecticut.) Local adaptations to this activity can be developed using a World Almanac.

Objectives:

At the conclusion of this activity, students will be able to:

- demonstrate increased competence in map skills.
- locate Northern Ireland and the Republic of Ireland on several maps or globes.
- compare the area of Northern Ireland and the Republic of Ireland to Colorado.
- assess the importance of scale in map reading.

Procedure:

1. Remove or cover all maps in the classroom before beginning this activity. Divide class into several small groups. Distribute handout, A Wild Guess, to the students.
2. Instruct students to sketch Ireland on the Colorado map. Denver and Dublin should be the same point on their map. Encourage students to discuss their hypotheses. Tell groups that their maps will not be graded, since many of them will be "wild guesses."
3. Allow some time for groups to share their maps. Ask students what additional information they would need to draw an accurate map.
4. Introduce the concept of scale. Why is it important in map reading? Distribute the map of Ireland with the scale provided. Do students now have sufficient data to create an accurate map?

5. Distribute the data sheet to students. Encourage groups to use the data to compare the land area of Ireland and Colorado. Are students surprised to learn that Ireland is roughly one third the size of Colorado? (Since 1969, over 1800 people have been killed in Northern Ireland, an area that is roughly one-twentieth the size of Colorado. Northern Ireland is one-sixth the size of all of Ireland.)
6. Finally, a look at Ireland and Colorado in the world is provided in the handout, Where in the World Is Ireland?

Follow up Activities:

Call or visit a local travel agent to find out the number of miles between Denver, Colorado and Dublin, Ireland. How long does it take to get there? What is the time change?

Time: 1-2 class periods

Materials: 4 Student Handouts:

A Wild Guess
Ireland Map
Data Sheet: Colorado and Ireland
Where in the World is Ireland?
Classroom Globe

A WILD GUESS

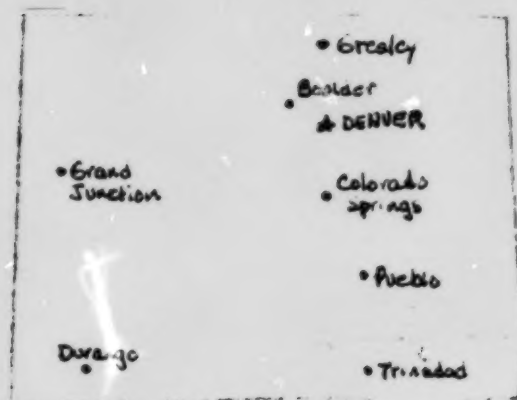
Take a WILD GUESS and draw all of Ireland on the map of Colorado above. Make Denver and Dublin, the capital of the Republic of Ireland, the same point on your map.

IRELAND



data sheet:

COLORADO and IRELAND



0 200 miles

LAND AREA:

If you combined the areas of Northern Ireland and the Republic of Ireland, this area would be roughly one third the size of Colorado.

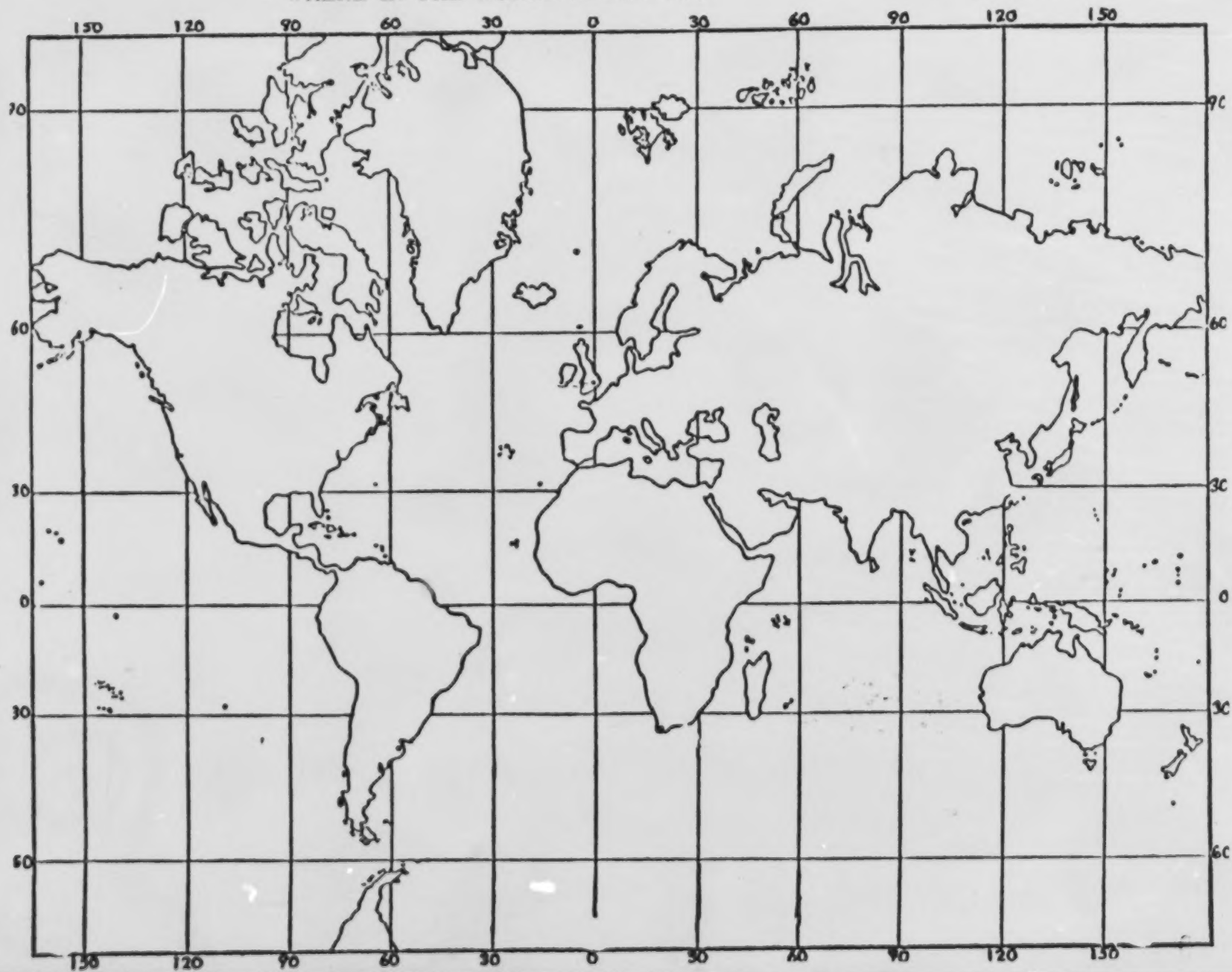
Colorado	103,766 square miles
Northern Ireland	5,451 square miles
Republic of Ireland	27,136 square miles
<u>TOTAL</u>	<u>32,599 square miles</u>

Ireland's greatest length is 302 miles and its greatest width is 189 miles. No part is more than 70 miles from the sea. Northern Ireland is 100 miles wide at its widest point.

Colorado is how many times the total area of Northern Ireland?

WHERE IN THE WORLD IS IRELAND?

Locate the Republic
of Ireland and Colorado
on this map.



Activity 3:

Colorado and Ireland

Introduction:

As students discovered in the previous activity, Colorado is 20 times the area of Northern Ireland, an area where over 1800 people have been killed since 1969. Just as geographic size was a tool for comparison in that activity, students learn that population density can be another tool for comparing given areas. The population density of Northern Ireland is more than ten times that of Colorado. Once they know the population density of a given area, further inferences about how people make a living can also be made. Local adaptations to this activity can be developed using a World Almanac.

Objectives:

At the conclusion of the activity, students will be able to:

- compare the population and land area of Northern Ireland and the Republic of Ireland.
- define population density.
- compare the population densities of Northern Ireland, the Republic of Ireland, and Colorado.
- articulate the relationship between population density and rural-urban living patterns.

Procedure:

1. Distribute handout, Colorado and Ireland. Explain to students that they will now look at population data to make comparisons with their home state, Colorado. By adding the comparisons they made using land area, students will take a more comprehensive look at Northern Ireland.
2. At the teacher's discretion, this worksheet could be completed as a large group or as an individual task.
3. Allow students to round-off the population and area figures given on their worksheets.
4. Compare the population density of Colorado to Northern Ireland. Students should be surprised to learn that the population density is ten times the population density of Colorado.

5. Ask students to hypothesize geographical characteristics of Northern Ireland and Colorado. Is there a relationship between the geography of an area and population density? Why is Colorado's population density less than the population density of Northern Ireland? What effect does our geography (mountains) have on our population patterns?
6. Conclude the activity by probing students to relate high population density to urban characteristics and low, or sparse, population density to rural living patterns.

Time: One class period

Materials: Student handout;
Colorado and Ireland

Teacher Information for Student Worksheets

TOP

1. The population of the Republic of Ireland is about $1 \frac{1}{2}$ - 2 times the population of Northern Ireland.
2. Land area of the Republic of Ireland is 5 times that of Northern Ireland.
3. Northern Ireland has a much more dense population.
4. Since Northern Ireland has a much more dense population, it probably has large cities. An industrial-urban way of life is probably common.

CHART: population densities:

Northern Ireland: 272 people per square mile

Republic of Ireland: 117 people per square mile

Colorado: 20 people per square mile

PAGE 2

1. Northern Ireland has the highest population density (277 people per square mile).
2. Since the "people concentration" or population density is high, people probably make their living in urban-industrial centers.
3. The population density of Northern Ireland is more than 10 times the population density of Colorado. ($272 \div 20$)

COLORADO and IRELAND

	Portion of Entire Island of Ireland	Population
REPUBLIC OF IRELAND	5/6 26 Counties	3,160,000 (1976)
NORTHERN IRELAND	1/6 6 Counties	1,537,000 (1975)

1. The population of the Republic of Ireland is ___ times the population of Northern Ireland.
2. The land area of the Republic of Ireland is ___ times the area of Northern Ireland.
3. What does this information tell you about the population density of Northern Ireland?
4. What hypotheses can you make about how people make their living in Northern Ireland and the Republic of Ireland?

Now let's add Colorado to our comparisons:

By using population density, the number of people per square mile in a given area, we can tell a lot about how people live. To figure population density, divide the total population by the total area:

$$\frac{\text{total population}}{\text{total area}} = \text{population density} \\ \text{(people per square mile)}$$

Figure the population density for the areas listed below:

	SQUARE MILES Area	Population	
NORTHERN IRELAND	5,451	1,537,000	people per square mile
REPUBLIC OF IRELAND	27,136	3,160,000	people per square mile
COLORADO	103,766	2,169,000	people per square mile

Population density tells us how people are "distributed" in a given country. If an area has a high population density, that is, many people per square mile, we say it is densely populated. Cities are densely populated areas. If the population density is low, we say the area is sparsely populated. Once we know the population density of a country, we can make guesses, or hypotheses, about how people make their living.

1. Which area on your chart has the highest population density?
What is this figure?
2. How do you think most people make their living in Northern Ireland?
Why?
3. The population density of Northern Ireland is how many times the density of Colorado?
4. Colorado is how many times the area of Northern Ireland?

Activity 4: Where Roots Run Deep

Introduction:

"There is no present or future -
only the past, happening over and
over again - NOW."

- Eugene O'Neill
"A Moon for the Misbegotten"

from prologue to Trinity,
Leon Uris

Perception plays a role in the history of any people. Ireland's past is one of invasions, occupation and a long struggle for independence. It's a confusing history, especially for anyone who feels far removed from it. And, although Trinity is not "required reading" for this short course, it does give a good indication of some of the emotions and problems of the conflict.

In this activity, a chronological card sort, students will realize that roots do, in fact, run deep. By manipulating historical data cards, students will begin to see the historical causes and tragic consequences of this 800 year conflict.

Objectives:

At the conclusion of this activity, students will be able to:

- articulate about Ireland's history.
- explain some of the historical causes of the conflict between Catholics and Protestants.
- manipulate historical data.
- arrange historical data in chronological order.

Procedure:

1. Divide class into small groups. Duplicate and distribute one set of data cards to each group.
2. Instruct students to arrange the data cards in chronological order. Tell students to examine the data for historical clues.

In most cases, actual dates and acts of government are listed. Space is provided on each card for students to number their choices.

3. Once students have completed the chronological card sort as a large group, share the results of each group. Try to reach group consensus on the correct chronological order.
4. Have a student place one set of cards in chronological order on a classroom bulletin board to be referred to as students progress through this unit.
5. Now instruct students to identify some historical causes of the conflict between Catholics and Protestants, Irish and British. Allow students to examine the data once more. Once students have identified a possible historical cause (i.e., Penal Laws) encourage them to state the reasons why they believe it to be a contributing cause of the conflict.
6. Introduce the concept, perception. Explain to students that any historical event may be viewed differently by different groups of people. Catholics named January 30, 1972, "Bloody Sunday." Their perception of that day is clear. To the Protestants and the British Army, a dangerous group of people was breaking the law. What role does perception have in this conflict?

This concept, different perceptions, will assume added importance in the culminating activity. Students will role play people representing a variety of views or perceptions on the conflict in Northern Ireland.

Time: Two class periods

Materials: Data cards (30)

Follow up Activities:

Library Research Projects:

The Great Potato Famine
Irish Immigration
Penal Laws
St. Patrick

Bloody Sunday
Internment
The Easter Rising

Number _____

With the coming of St. Patrick in 432, Catholicism spread rapidly throughout Ireland. Irish monks established many monasteries. Ireland was a center for missionaries and scholars in the western world.

Number _____

In AD 800, Viking raiders attacked all of Ireland. An era of constant warfare in Ireland began. Several large cities in the Republic of Ireland today are reminders of old Viking colonies. They are Dublin, Limmerick, Cork, and Waterford.

In the 12th Century, Pope Adrian IV, an English pope "gave" Ireland to King Henry II of England. The gift was an inheritance. To many Irish historians, this inheritance was the beginning of the troubles that have existed between the Irish and the British for centuries.

When popes, Kings, and Queens make deals, something is bound to happen. Convincing the Irish they were now English wasn't so easy for England. It was Queen Elizabeth I of England who finally conquered Ulster in 1601. Ulster is one of the four ancient Irish provinces. Today, six of the nine counties in Ulster make up Northern Ireland.

Under Queen Elizabeth of England, all of Ulster's Catholics were forced to give up their farms to English and Scottish Protestants in the early 1600's. Elizabeth I granted land to her loyal subjects. She wanted Ulster planted and also wanted new generations of loyal Protestants -- loyal to England, that is. And so many new settlers came across the Irish Sea.

The Catholics in Ireland had hope with James II. After all, he was Catholic. Their hopes ended when another war broke out in 1690. The most famous battle in this war was called, the Battle of the Boyne. You guessed it; the Catholics, loyal to James, fought against the Protestants. In the end, a Protestant called William of Orange, was the victor. Exit James, the last Catholic King. Enter King Billy, the name the Protestants gave William of Orange. King Billy wanted to unite all of Ireland with England once again. The date of this battle, July 12th, is a holiday celebrated in the North today. The celebration is very similar to our 4th of July. Who do you think doesn't parade through the streets of Northern Ireland on July 12? You guessed it -- the Catholics.

By 1700, Catholics owned only one-seventh of the land in Ireland. Laws called PENAL LAWS -- or punishments -- were passed by Protestants. According to these laws, Catholics, or croppies as the Protestants called them, were forbidden to own land, receive education, vote, hold public office, or practice their religion. They even had to pay a tithe - a tax to the Anglican Church, the established Protestant Church of England. They couldn't even buy back their land from the Protestants. Catholics held secret masses in caves. This period of Irish history was a dark one for Catholics.

In 1800, the government in Dublin (today the capital of the Republic of Ireland) was abolished by the British Government. Under this act, called THE ACT OF UNION, all of Ireland became part of England. Ireland was now called a province of the United Kingdom. This set up was very similar to our relationship with England before the Revolutionary War.

Many Irish people were tenant farmers, renting a small plot of land from British landlords. They grew only one crop - potatoes, partly because they were easy to grow and a poor family could survive on this one crop. Then in the 1840's, disaster struck. The Great Potato Famine killed millions. Tenant farmers were evicted by their British landlords. Millions emigrated in coffin-ships to America and Canada. These immigrants were banned from entering England. Before the "Great Famine of '47," Ireland was 8 million people. Today the combined population of Northern Ireland and the Republic of Ireland is 4 million people.

Number _____

On St. Patrick's Day in 1858, a new organization was formed, the Irish Republican Brotherhood. The IRA, Irish Republican Army, grew out of this organization. This group wanted total independence from England. What religious group were they? You guessed it -- Catholics. The fighting continued throughout the 1800's.

Number _____

In the late 1800's, HOME RULE - or self-government - for all of Ireland became a possibility. The Prime Minister of England said that the English Protestant Church would no longer be the established church in Ireland. He also provided money from the British Government for Catholics to buy back their land. The Catholics in Ireland now had some hope.

Number _____

HOME RULE - self-government - frightened the Protestants in Ulster. Why? Because most of the Protestants who lived in Ulster feared that the Catholics would really punish them for the way they had treated them in the past.

Number _____

HOME RULE passed the British Parliament, but along came World War I. So it was postponed because the British Government in London was somewhat afraid of the Ulster Volunteer Force. The UVF were Protestants who were very against HOME RULE. Britain was busy fighting in World War I and decided to postpone the Irish Question.

In 1919, an Irish poet, Padraic Pearse, stood on the steps of the Post Office in Dublin and said, "Ireland is now a republic!" A pretty bold statement to make in Ireland at the time. And so began the famous Easter Rebellion. What religion was he? You guessed it - a Catholic. And what happened to him? He was executed with 15 others and another 3500 people were arrested. The famous Easter Rebellion had ended. The IRA - today a group opposed to British rule - had its beginnings that day in Dublin.

Following the Easter Rebellion executions, more violence broke out in Ireland. In 1921, the British Government set up a partition, a dividing line, in Ireland. This partition made a Free State in the South, and left six counties in Ulster under direct British rule. Even though they were part of Britain, the Six Counties were given some limited self-government, a Parliament at Stormont. But for the most part, they were still ruled from England. These Six Counties are what we call Northern Ireland today.

Number _____

Violence continued throughout the 1930's and 1940's. The IRA attacked with bombs and conducted raids. Protestants fought back using the same methods, even burning homes and firing into a crowd at a football game, killing 12 and injuring 60 people. But nothing could stop the IRA from reaching its goal of an independent, united Ireland.

Number _____

In 1949, the Free State in the south became a totally free republic -- totally independent from England. The British Government passed the IRELAND ACT. Under this act, the Six Counties in Ulster remained a British province, part of the United Kingdom. Today, the North of Ireland is still part of the United Kingdom.

With the IRELAND ACT, the Protestants in Ulster began to treat the Catholics even more poorly. Catholics were herded into urban ghettos - like the famous Bogside in Londonderry.

Catholics couldn't find jobs anywhere. They faced severe discrimination wherever they went. Many Protestants joined Orange Organizations. Remember William of Orange, King Billy?

Every year on July 12th, the anniversary of the Battle of the Boyne, Protestants parade through the streets of Northern Ireland.

In the late 1960's, Ulster's Catholics and some supportive Protestants began a Civil Rights Movement. They demonstrated for better homes, jobs, and more voice in their government. These non-violent protests soon turned into bloody riots. Mobs of Protestants in 1969 marched through Catholic ghettos burning and beating. Most of the Royal Ulster Constabulary, the police force, just watched while the riots continued. Rioting killed more than 1750 people from 1969 to 1977. Catholic and Protestant areas became armed camps.

Number _____

In 1969, when a Civil Rights demonstration in Derry turned into a Bloody Riot, the British government sent over peace-keeping troops. Their job was to establish order between the Protestants and Catholics in Northern Ireland. After all, Northern Ireland is part of the United Kingdom.

Number _____

Though the British troops were sent to Ireland to keep peace between the Protestants and Catholics, the Catholics soon thought of the British soldiers as just another enemy. At first, the soldiers patrolled their ghetto streets. Then they began to search for weapons, conducting search parties in the Catholic ghettos. Killings occurred on both sides. More Catholics joined the IRA out of hatred for the British Army.

In 1971, the Prime Minister of Ulster issued the SPECIAL POWERS ACT. This act is hated by Catholics in the North. Why? Because under this act, anyone suspected of terrorism can be held or interned in internment camps or prisons, like Longkesh in Down. In 1971 and 1972, hundreds of suspected I.R.A. terrorists were interned by the British Government. Internees are not told the charges against them and do not receive a trial. This act was passed to stop terrorist activities. This SPECIAL POWERS ACT is still in effect in Ireland today.

In 1972, Catholics in Derry staged another protest march. They were protesting the internment of 700 suspected IRA terrorists. Accounts of this peaceful Sunday march vary. British paratroopers arrived and a bloody riot began. In the end, 13 people, all Catholic and mostly teenagers, were dead. This day is now known as Bloody Sunday. Catholics in Derry have built a monument to the 13 people who were killed on that day.

Number _____

Following Bloody Sunday in January, 1972, Great Britain imposed DIRECT RULE on Northern Ireland. Northern Ireland's limited self-government at Stormont is now another page in Irish history. England now controls almost all the affairs of Northern Ireland. The British Army in Northern Ireland now totals 20,000 troops.

Number _____

In 1973, moderate, or middle-of-the-road Catholics and Protestants agreed upon a power-sharing plan. This plan replaced direct rule from England, but it didn't please the extremist Protestants and Catholics.

Number _____

Protestants went on strike in 1974. Businesses came to a standstill in Ulster. They protested the new power-sharing plan.

Bombs exploded in Dublin in the Republic to the South. DIRECT
RULE was again imposed on Northern Ireland by Great Britain.

Number _____

In 1975, violence spread to London, England. Bombs exploded in London in 1975. The IRA claimed responsibility. They want the 20,000 British troops to leave Northern Ireland.

Number _____

Betty Williams and Mairead Corrigan began a Peace Movement. These two women from Belfast witnessed the deaths of three young children. The British Army pursued an injured IRA terrorist and his car went out of control killing the children. In 1976, they began a Peace Movement to stop the killing in Northern Ireland. Their Peace Movement gained world recognition and in 1977 they were awarded the highest prize for peace, the Nobel Peace Prize.

Number _____

Most recently, British Prime Minister James Callaghan has stated the latest opinion on the Irish Question:

"...Ulster will remain part of the United Kingdom unless a clear majority wishes to separate..."

Activity 5:

Black '47: The Potato Famine

Introduction:

No history of Ireland is complete without looking at the Potato Famine. In the 1840's, one million Irish Catholic peasants, totally dependent on the potato crop for their very existence, starved. A dreaded fungus turned their fields black overnight. To many Irish people, this period of history is a particularly bitter one. According to many, the English did very little to relieve the suffering. When help came, it was too late.

In the words of Leon Uris, "Ireland's largest and saddest export has always been her people." During the Potato Famine years, from 1846 to 1851, one million Irish people emigrated. Ireland's loss was our gain. Barred from entering England, many boarded "floating coffins" and arrived in the United States. Ireland was eight million people before the Potato Famine. Today, the entire island is four and one half million people.

In this activity, students examine a series of drawings about the Potato Famine and identify the clues necessary to place the drawings in chronological order. They discover that history doesn't always have to be the printed word. Increased competency in visual literacy, identifying clues in drawings, will be demonstrated by students.

Objectives:

At the conclusion of this activity, students will be able to:

- arrange data in chronological order.
- articulate about the Irish Potato Famine.
- relate the Potato Famine to increased immigration.
- demonstrate increased competence in visual literacy.

Procedure:

1. Divide class into small groups. Duplicate and distribute one set (6) of drawings to each group. Instruct students to arrange the drawings so that each group member can see them.
2. Ask students what they can learn from the drawings. Are the people happy? Sad? How can you tell what's happening in each drawing? Probe students to talk about what they see in

the drawings. Additional questions might include: What happened before the drawing? After the event in the drawing? If a camera could "zoom out" what would be included in the drawing?

3. Explain to students that the drawings tell a story. Teachers may choose to actually tell the story of the Potato Famine. However, it might prove more interesting to continue the activity using the inquiry mode.
4. Instruct groups to place the drawings in chronological order. They should carefully examine each one, looking for clues in the process. Have groups make a list of the clues that they can identify in each drawing.
5. If drawings are laminated before beginning this activity, students can circle the clues using marking pens. At the teacher's discretion, they actual titles of the drawings may be duplicated or written on the board. With this additional data, students can do a matching type activity with the drawings and titles.
6. Visit each group asking students to explain their order of the drawings, as well as the clues.
7. As a large group, ask students to tell their stories as illustrated by the drawings. Compare the stories of each group. Do any groups want to change their stories? The process involved in this activity should take precedence over the absolute correct order.
8. Teachers may choose to use the titles of the drawings at this time to facilitate a matching type process.
9. Perhaps some students already have some background information on the Potato Famine. This information can now be shared and students can be encouraged to learn more about the Potato Famine using library resources.
10. Have some students examine the Potato Famine as a research project. Ask students if they think the drawings accurately illustrate the famine. How accurate were students' own stories? What effect do students think the famine had on Ireland? On other nations? On the U.S.?
11. See pages 54-58 of Trinity by Leon Uris to gain more information about the potato famine.

Time: One class period

Materials: 6 Drawings about the Potato Famine
(optional) Titles for drawings
Student reading from Trinity

Potato Famine drawings are also available as
8 x 10 photographs on loan from C.T.I.R.

Black '47: The Potato Famine

Daddo abruptly stopped his pacing as the sorrow of it rose in him and his eyes misted. He slumped and recited now in monotone.

"We'd bring in the potato crop in September, same as now. If it was a very good year, we could barely scrape by, but the blue months always were on us by midsummer and food ran low. Those who had anything to pawn would pawn it. The rest went further and further into debt to the gombeen men. We were never out from under the shadow of starvation and, what with the rents, the tithe to the Anglican Church and the absence of human rights, the cattle and pigs got better treatment because we were lower than animals in British eyes.

"Ireland of 1800 was a country of eight million. Two to three million had no land or jobs and wandered aimlessly, scrounging the countryside. When they went into the cities there was no work to be found, for the British didn't put in factories or ports or businesses or roads or schools . . . except for the Prods in Ulster. The cities were portraits of squalor inundated by tens of thousands of beggars, young and old, whose only alternative was a final damnation of the workhouse. This was the Ireland of British creation."

The two of them remained silent for a time, Conor trying to digest it and Daddo pondering that eve of disaster.

"When I was a lad people married young. They were content with a few wee acres chipped off the family lease. The farms grew smaller and smaller until barely a leasehold on Inishowen ran over fifteen acres.

"The thin line of existence had become the potato. An entire family could exist off a few acres and the only tool needed was a simple spade to dig the lazy bed on almost any kind of land. An average man ate between eight and twelve pounds a day with the skins going to feed the chicks and pigs. With that and the turf for heat, we had the elements of survival.

"As the population grew larger and the farms smaller, the land became overworked and played out. Total dependence on a single food crop was a courtship to catastrophe.

"Tomas Larkin, lying there so still, had the spirit crushed out of him by the famine same as the Irish people were crushed."

SEPTEMBER 1845

"Daddy! Uncle Aidan! Uncle Cathal!"

Kilty Larkin and his two brothers, digging up the last of the potatoes in their lazy bed, turned from their work to see young Tomas racing up the hill, waving and shouting as he did.

"Daddy! Uncle Aidan! Uncle Cathal!"

Kilty tossed a handful of spuds into the big basket sitting on the runners of the sidecar and stretched to his limits, which was high indeed. The three brothers consumed a fair portion of ground just to stand on, they were that large. As he wiped his brow a gust of wind set his hair flowing, giving him the look of a red-bearded Moses. His son stumbled up the last yards. "Ho there, Tomas, slow down with you."

"Ma," he gasped, "she wants you to come right away, all of you."

"Aye, what is it?" Cathal asked.

"Something strange is happening to the potatoes."

"Now what could be happening? They were healthy-looking enough yesterday."

Tomas shook his head and bit his lower lip hard for fear he'd cry.

"What's going on?" Kilty demanded.

"They just started turning black right in front of our eyes."

The brothers stared at one another puzzled, then all turned and moved out together on the verge of a run. There was already a small gathering of women and elders when they reached the large stone and turf clochan used for crop storage. Kilty's wife Mary, Aidan's Jenny and Cathal's wife Siobhan were among them.

Kilty shoved through to Mary. Her face was screwed up with fright as she gripped his arm hard and pointed wordlessly to the clochan. He entered with his brothers following. The bulging bins emitted a sharp rancid odor. He scooped up a handful of potatoes and squinted in the half-dark. They had gone black and sogged into a dripping mush between his fingers. He poked deeper into the bin.

They had all turned. The three of them pawed through bin after bin clear down to the end of the building. It was the same.

"Mother of Jesus!" Aidan cried.

"For Christ sake, talk softly," Kilty snapped. The three gathered close in a head-to-head huddle.

"What do you make of it?" Cathal asked.

"Sure I don't know," Kilty said.

"Do you think it could be the blight?" Aidan mumbled.

"Sure I don't know," Kilty repeated, "I've never seen the likes of this."

"I remember Daddy telling about how it hit in Armagh once. One day the crop was pulled up sound and looking good and just like that they turned."

"Let me see," Kilty said, thinking fast. "Cathal, slip out of here quiet as you can with a sack. Take some chickens and a piglet and isolate them in a stall away from the other animals and feed them some of these."

"Right."

"Now, let's go out and look bravely for God's sake."

Just as they emerged three of the neighbor men arrived, all reporting that the same had happened to their stores. As the gathering grew in numbers and mounted in confusion all eyes began to turn to Kilty. He remained almost aloof, speaking softly and assuringly, and for the moment everyone seemed calmed. Only Mary, his wife of fifteen years, was able to read the desperation whirling about behind that impassive expression.

In a few hours Cathal had an answer. The animals which had been fed the black potatoes were dead. Kilty dispatched his brothers and Tomas north to Moville, inland to Glencaw Hill and south to Muff to gather in the titular clan heads. When they all arrived deep in the night the church was filled with weeping and praying women and sullen, terrified men.

The meeting took place at an ancient abandoned Norman keep a mile beyond the village with all the men of Ballyutogue present as well. Daddo Friel was first to report that the harvest in his village of Crockadaw had started rotting a day before.

After a long moment of utter silence came a burst of confused yelling. Kilty assumed control, waylaying a rising flood of fear.

"When we break up, I want each of you to appraise his own situation and let me know exactly what you must have to make the winter and get the spring planting in. When I have all the information, I

am appointing myself and Daddo as a committee of two to go to Derry and meet with the chief estate agent, MacAdam Rankin himself personally."

"A fat lot of good that dirty bastard will do us."

"I'm going to insist that everyone shut up. We've had our differences with MacAdam Rankin before but we've never been faced with a total loss of our basic food. Even Rankin has to realize we'll do his lordship no good if we all starve."

It all seemed logical enough. The Earl of Foyle had to have tenants in order to make and keep his fortune. He would have to react in such a manner as to save his own goose.

"Let me know your absolute needs," Kilty repeated forcefully, "and Daddo and I will negotiate for enough to keep body and soul together. In the meantime you are to make no loans from the gomben men and for God's sake avoid spreading panic."

Fortified by the rock strength of Kilty, they left on a note of hope.

The Larkins consisted of three families numbering twenty lives. Kilty was the elder, the true son of Ronan who had fought the rising of '98 and made land yield a harvest where none had grown before. He and Mary had four children, three boys and a small girl, with Tomas, at fourteen, the eldest. Tomas was large and strong in the manner of the Larkins but dawdled and dreamed and spent every possible waking hour sitting at the knee of the shanachie and the traveling hedgerow teachers.

Cathal, the middle brother, was sorely burdened by an absence of a male heir, having four daughters to the age of seventeen and none married.

Last was Aidan with six wee wanes from nine years down to infancy.

They were close and their closeness gave them added strength in crisis. The family council talked things over with quiet sureness. The immediate problem was sufficient food to make the winter after the rents. There would be enough from their share of the crops to hold on but by spring there would be no money for seed and to meet other expenses.

It was decided that one of them should cross the water to England and work the docks and late harvests. Kilty was the most likely to have good earnings and, otherwise, the only logical choice.

Aidan had no replacement in his fields and it was nearly the same with Cathal. Two of his daughters could help him but could not run his acreage alone if he were gone.

Young Tomas was almost capable of turning in a man's day's work if he got his head out of the clouds. Kilty imparted the importance and responsibility in assuming the place of the head of the house and the boy agreed he would do so.

All in all the Larkins appeared in good shape with not much more than the usual struggle. But then reports from the neighbors and nearby villages came in and prospects for the others were bleaker.

Armed with a detailed need of the tenants within the Earl of Foyle's pale, Daddo Friel and Kilty set off for Derry to see Mac-Adam Rankin.

It boiled down to meeting the emergency with deferred payments. They would convince Rankin to let the tenants keep a number of livestock and other crops to use as food in lieu of the potatoes.

The Catholic tenants of Inishowen and nine Earls of Foyle had had bloody bouts for two and a half centuries but all of that was in the past. The penal laws were long gone and a spirit of reform and compromise swept in from England. It had been well over two years since Kilty had taken to night riding. Negotiations were no longer out of the ordinary.

Kilty and Daddo were in a mood of optimism. After all, it was eighteen and forty-five and they would be dealing with civilized men.

A Blessing for Departing Immigrants

**The Great Famine : Hardship in Ireland
caused by failure of the Potato Crop in Black '47**

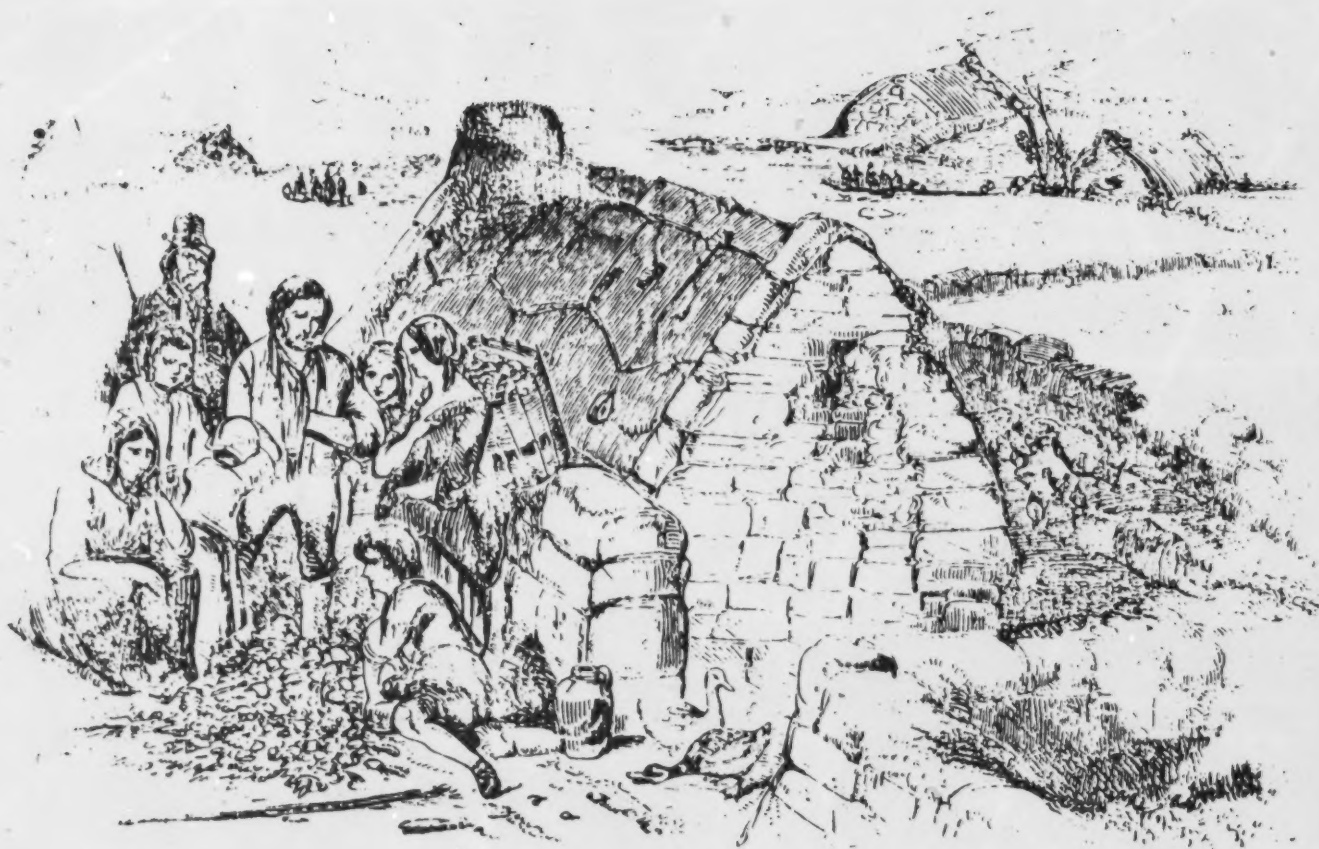
The Government Inspector's Office

The Emigration Agent's Office.

The passage money is paid.

**Steamers depart with emigrants on board
from Cobh; County Cork.**

The Famous Harbor of Tears



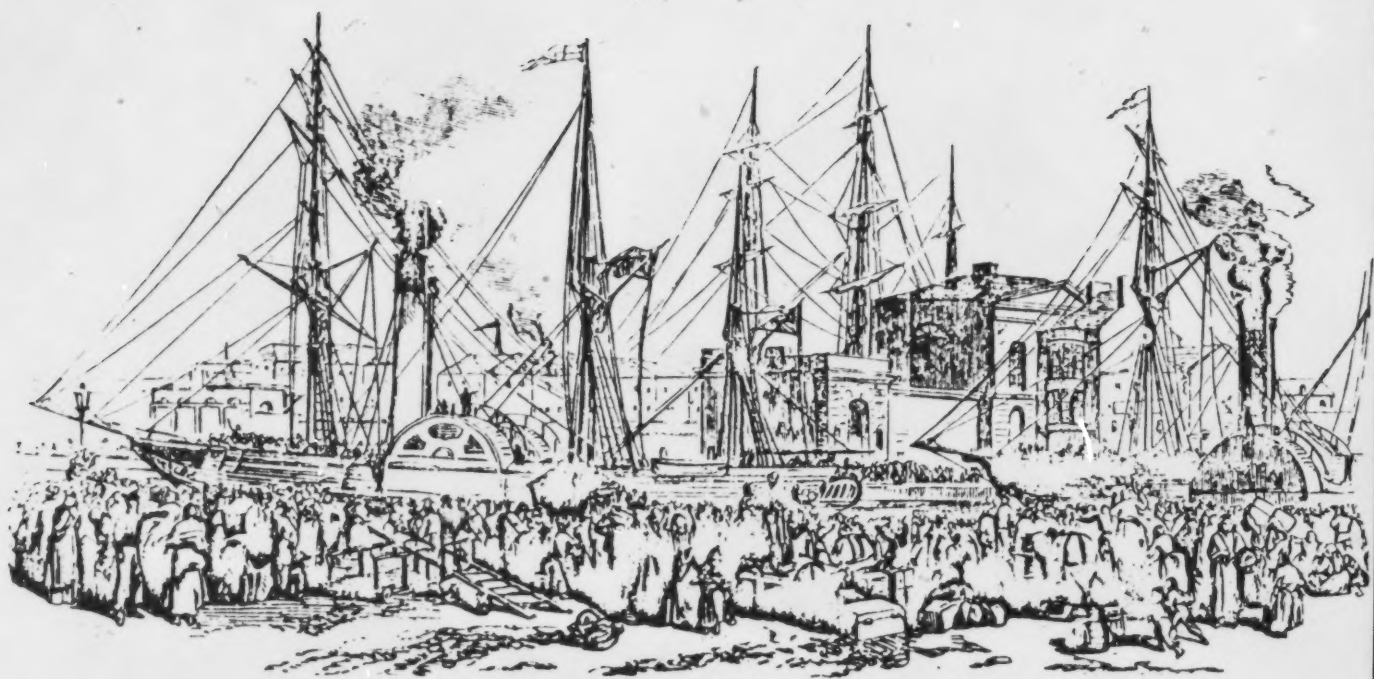
The Great Famine:
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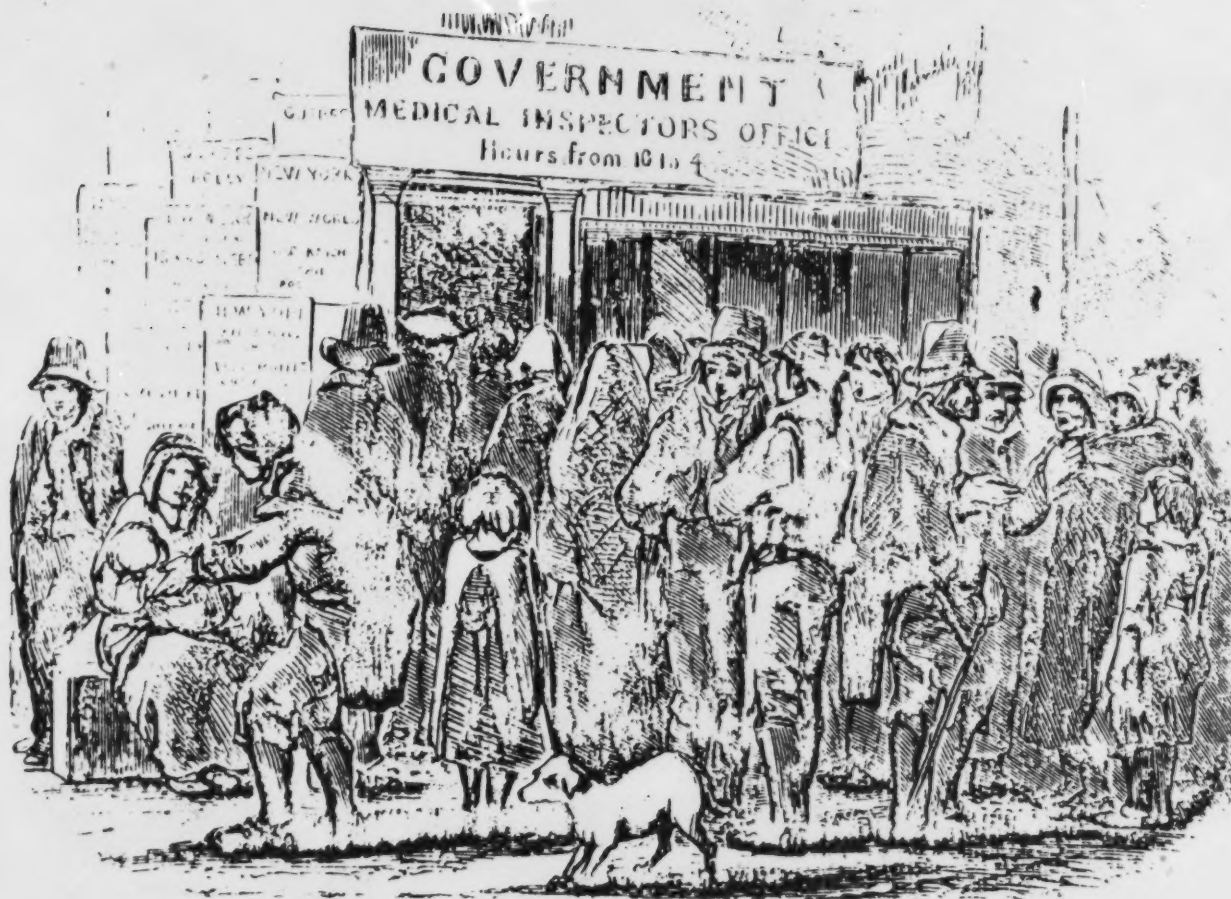
A Blessing for Departing Immigrants



The Emigration Agent's Office.
The passage money is paid.



Steamers depart with emigrants on board from Cobh; County Cork.



The Government Inspector's Office



The Famous Harbor of Tears

Activity 6:

Ulster: The Fourth Green Field

Introduction:

Perhaps the best way of introducing this activity is provided by a shopkeeper in Galway. When asked, "Do you have a map of Ireland when it was four provinces?" The shopkeeper replied, "She still is, love!"

Ireland is made up of 32 counties. But, historically, it has been divided into four ancient provinces, "Four Green Fields." These four provinces are: Munster, to the south, six counties; Leinster, in the east, twelve counties; Connacht, to the west, five counties; the fourth, Ulster, to the north, is nine counties, six of them under British control. This area is Northern Ireland, sometimes referred to as "Ulster," the "Six Counties," or just, the "North." Like Scotland and Wales, Northern Ireland is an important part of the United Kingdom.

Objectives:

At the conclusion of this activity, students will be able to:

- identify Northern Ireland on a map of Ireland.
- locate the six counties of Northern Ireland.
- explain why Northern Ireland is frequently called Ulster.

Procedure:

1. Distribute handout, Ulster: The Fourth Green Field.
Read introduction aloud.
2. Probe students to determine what they already know about Ireland. Are any of their ancestors or relatives from Ireland?
Why is Ireland called the Emerald Isle?
Why do some people say it is "forty shades of green"?
Why is Northern Ireland part of the United Kingdom?
What other countries are part of the United Kingdom?
Why is the British Army in Northern Ireland?
What is gun running? Who does this?
What is meant by the last statement: "a sore tooth...It just won't go away"?
Explain to students that their questions will be answered as they progress through the unit.

3. Once students have completed their maps, ask them to compare the size of Northern Ireland and the Republic of Ireland. The Republic of Ireland is five times the area of Northern Ireland. Northern Ireland is 100 miles wide at its widest point. Can students find this width on their maps? What city in Colorado is 100 miles from their homes?
4. Since 1969, over 1800 people have been killed in Northern Ireland. Ask students to articulate about the size of Northern Ireland in relation to Colorado. The area of Colorado is 20 times the area of Northern Ireland.
5. An additional map exercise, Northern Ireland, Three Views, is provided. Have students arrange the three maps in the order of size. Which map shows the largest area?
6. Conclude this introductory map skills activity, stating that Northern Ireland has been a trouble spot in the world for a long time. No one seems to be able to resolve the conflict between Catholics and Protestants. Many Catholics would like to unite with the Republic to the South. Many Protestants wish to remain part of the United Kingdom.

Time: One class period

Materials: Student handouts:

Ulster: The Fourth Green Field
Northern Ireland: Three Views

ULSTER

THE FOURTH GREEN FIELD

Many centuries ago, all of Ireland was divided into four ancient provinces -- "FOUR GREEN FIELDS." These provinces were Ulster, Munster, Leinster, and Connacht. Sometimes called the "Emerald Isle," Ireland is said to be forty shades of green. Flying high above Ireland, each of these shades of green are clearly visible. The island looks like one big green patchquilt, showing off thousands of tiny green pastures and fields.

Northern Ireland is sometimes called Ulster, one of the four ancient provinces. Six of Ulster's nine counties are under British control, part of the United Kingdom. So, to many Irish people, this area is called the Six Counties. Most of the time, however, people call it simply, the North.

To the South, the Republic of Ireland encompasses the remaining 26 counties of Ireland. This country is sometimes called "Eire," which is Gaelic (Irish) for Ireland. Many people in Northern Ireland call their neighbor to the South, the Free State. The Republic of Ireland is an independent nation, just like the United States.

The border that separates Northern Ireland from the Republic of Ireland is patrolled by British soldiers. The British Army arrived in Northern Ireland in 1969 when fighting broke out between Catholics and Protestants. The Army's role is to establish order and maintain peace between Catholics and Protestants. At present, 14,000 British troops are stationed in Northern Ireland. Many of them patrol the borders in an effort to prevent gun running and other smuggling activities.

Although people are free to cross this border, to many people, the British Army is like "...a sore tooth...It just won't go away..."

Locate and color the six counties of Northern Ireland on this map:

Antrim
Armagh
Down
Fermanagh
Londonderry (Derry)
Tyrone

IRELAND

NORTH
CHANNEL

Miles
0 15 30 45



ATLANTIC OCEAN
53

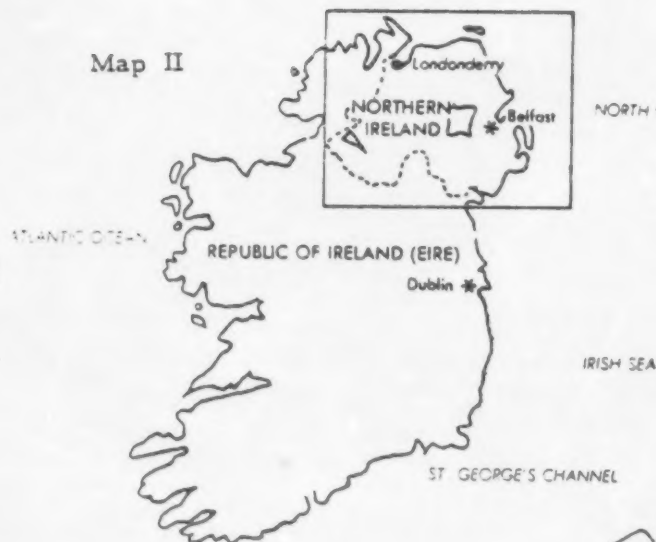
NORTHERN IRELAND : THREE VIEWS

Map I shows that Northern Ireland is separated from the United Kingdom by two bodies of water:

1. _____
2. _____



Map II



Map II shows that Northern Ireland shares an island with what country? _____

Map III shows the two largest cities in Northern Ireland. What are they?

1. _____
2. _____

Which city is the capital of Northern Ireland? _____



Activity 7:

Who Is the Minority?

Introduction:

In the words of Randolph Churchill, "Ulster will fight and Ulster will be right!" Churchill wasn't speaking of the I.R.A., but referring to Ulster's majority religious group, Protestants. Loyal to the crown in Northern Ireland, Protestants number only 5% of the population in the Republic of Ireland to the South. The Republic is overwhelmingly 95% Catholic. A united Ireland would find Protestants the minority group. Consequently, Ulster's Protestants feel they have much to lose in any plan for unification of Ireland.

This activity requires students to manipulate statistical data that confirm the difficulty of uniting Ireland. Students develop graphs that support their conclusions.

Objectives:

At the conclusion of this activity, students will be able to:

- manipulate statistical data.
- draw conclusions from statistical data.
- develop graphs illustrating the religious divisions in Northern Ireland and the Republic of Ireland.
- explain the difficulty of uniting the Republic of Ireland and Northern Ireland.

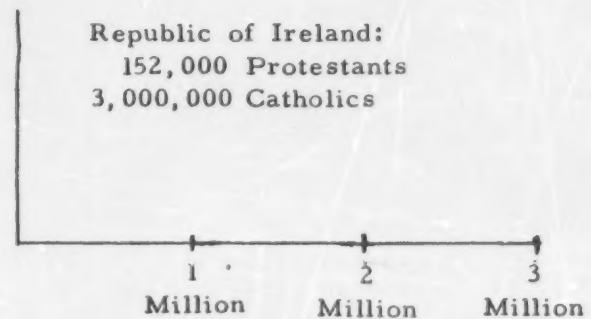
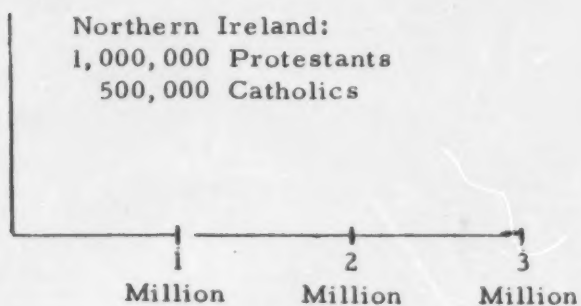
Procedure:

1. Duplicate and distribute handout, Who Is the Minority? (2 pages)
2. Explain to students that statistics can provide us with additional information about a conflict.
3. Students should complete the graph exercise and answer the accompanying questions.
4. Students should be able to explain why it is so difficult to unite Ireland. What would students think of unification if they were an Ulster Protestant? An Ulster Catholic? Why don't the Protestants dislike the British Army, like Ulster's Catholics? Who do you think has the most to lose with a united Ireland? Who has the most to gain? Why?

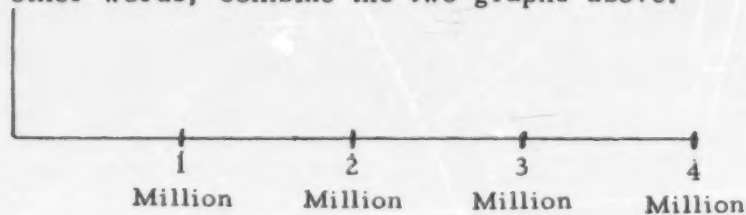
Time: One class period

Materials: Student handout:
Who Is the Minority?

Use the data below to make bar graphs illustrating the religious groups in Northern Ireland and the Republic of Ireland.



Now, make a graph below that illustrates the religious groups if ALL of Ireland became one nation. In other words, combine the two graphs above.



Who Is the Minority?

Use the first two graphs to answer the following questions:

1. Where are Catholics the majority?
2. Where are Catholics the minority?
3. Where are Protestants the majority?
4. Where are Protestants the minority?

Use the third graph to answer the following questions:

1. Which religious group would be the minority if all of Ireland was combined?
2. Which religious group would be the majority if all of Ireland was combined?
3. Which group would most oppose uniting Ireland?
4. Where do they live?
5. Why would they oppose such a plan?

Activity 8: Point of View

Introduction:

Whose point of view is the correct one in Northern Ireland? In this activity, students learn that the answer to this question can depend on which advertisement they read. The role of propaganda is examined comparing our familiar "Uncle Sam" with a variety of posters and advertisements from Northern Ireland. Students examine posters and advertisements that represent a variety of viewpoints on the conflict in Northern Ireland. They will identify the clues necessary to assess the point of view represented in each poster. The role of perception - different points of view - is discussed by students.

Objectives:

At the conclusion of this activity, students should be able to:

- articulate several points of view about the conflict in Northern Ireland.
- assess the importance of "perception" in perpetuating and escalating conflict.
- define propaganda.
- compare and contrast propaganda in Northern Ireland and the U.S.
- assess the importance of propaganda in the continuing conflict in Northern Ireland.

Procedure:

1. Use the Uncle Sam illustration provided to begin this activity, or obtain a better example. Ask students what message is portrayed by this familiar poster. ("I Want You To Join the U.S. Army.")
2. Ask students to define propaganda. Do they know what it means? (The ideas and doctrines of special groups.) Does this poster illustrate propaganda? In what way? Whose point of view is represented by this poster?
3. Divide class into small groups. Distribute one set of the posters and advertisements from Northern Ireland to each group.

4. Allow groups 10-15 minutes to determine the point of view represented by each poster. Instruct groups to look for clues in each poster. Students can underline these clues given in each poster.
5. Ask groups to explain the point of view represented by each poster. Words like "Buy Irish," definitely convey a perception about the conflict in Northern Ireland. "Sooner or later it's got to stop - help us make it sooner," also sends a message to the reader. Encourage students to identify the clues they used in reaching their decisions.
6. Select an advertisement from Northern Ireland to compare with the Uncle Sam illustration. How are they alike? How are they different?
7. Sum up the activity by posing the following questions:
What role does perception or point of view have in perpetuating or escalating the conflict in Northern Ireland? What role does propaganda have in the conflict? Is it possible to agree with the point of view given in each poster? Why or why not? Which posters represent similar viewpoints? Which ones represent the most opposing viewpoints?

Time: One class period

Materials: Uncle Sam illustration
Northern Ireland posters and advertisements:
Peace Poster
2 Sinn Fein Advertisements
Ulster Defense Regiment Advertisement
Irish Army Recruitment Poster
Prison Guard Advertisement
H-Block Poster
Royal Ulster Constabulary Advertisement
Prisoner's Aid Committee

Additional Teacher Information: Poster Examples

1. Sinn Fein, Gaelic for "Ourselves Alone," a political party founded in 1900 opposed to Irish dependence on the British Parliament. Today Sinn Fein is considered the political arm of the IRA.
2. Ulster Defense Regiment was formed in 1969 to assist the regular British Army in Northern Ireland. This force was to aid the British troops in protecting the border and guarding key installations. The UDR is predominantly Protestant.
3. H-Block, a section of the Long Kesh internment camp in County Down, Northern Ireland. Most recently in the news as internees of H-Block try to gain "political status," forcing the British Government to recognize them as POW's - prisoners of war. Such protesters called "Men on the Blanket" refuse to wear prisoner's clothing, until they are recognized as prisoners of war.
4. Royal Ulster Constabulary, the regular police force of Northern Ireland. Predominantly Protestant, this force is the only armed police force in the United Kingdom. Throughout Ulster, their green uniforms, including bullet-proof vests, are clearly visible.



Gallo, Max, The Poster in History.
American Heritage Publishing Co.,
New York, 1974.

PH[☀]ENIX PARK

2nd FREE FESTIVAL

5, 6, 7 AUGUST 1978



THE IRISH TIMES, TUESDAY, AUGUST 2, 1977

A concert in the Hollow at Phoenix Park in Dublin, went ahead yesterday evening and was attended by a large crowd.

The festival, which was organised by Mr. Ubi Dwyer, a native of Limerick now living in Dublin, was called a Free Festival for Peace.

The pictures of the open-air concert were taken by Dermot O'Shea.



All mail and offers of co-operation to the Organiser:
UBI, 3 GOWRIE PARK, DUN LAOGHAIRE.
Musicians and artists of all cultures invited.

(The Peace Festival is also run in conjunction with the great WINDSOR FREE FESTIVAL - 26, 27, 28 August 1978 - All Welcomes, including music groups willing to play in England. Stamped addressed envelope for letters.)



SINN FÉIN

FOR A NEW IRELAND

OUR AIM

An Ireland of **self-governing communities** in which the people control their own affairs : their own employment, their own natural resources, their own schools, their own wages and prices, their own housing and environment. An Ireland which Irish men and women can call **their own** and take pride in.

OUR MEANS

In the cities of Dublin, Belfast and Cork, and in each of the 32 Counties : **DISTRICT COUNCILS** for every 10-40,000 people, with district administrative offices. Representation for elected **COMMUNITY COUNCILS** on the District Councils. The District Offices to deal with Social Welfare, Primary Education, Trading Practice, Employment Conditions, Job Opportunities, Agriculture, Fishing, Small Industry, Co-operative Enterprise, Housing, Lands and Planning Permission.

The Districts to be grouped together under 15 **REGIONAL ADMINISTRATIONS & FOUR PROVINCIAL PARLIAMENTS** in Ulster, Munster, Leinster and Connacht. A self-governing **GAELTACHT REGION**. An **ALL-IRELAND PARLIAMENT** in Athlone.

BANKS to be nationalised.

MINES AND MINING under public control for Irish profit.

A NEW CONSTITUTION through all-Ireland consultations.

A STATUTE OF BASIC CITIZENS' RIGHTS.

If you want this sort of Ireland, help us build it by voting **SINN FÉIN** or by joining a **SINN FÉIN CUMANN**.

Head Office :

**2a Lower Kevin Street,
Dublin 8.**

Your Local Cumann :

Ba mhaith liom bheith i mo bhall de Sinn Féin.

Ainm

Seoladh

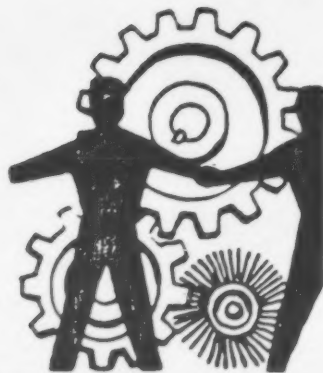
(Send to : Head Office, Local Cumann or 44 Parnell Sq., Dublin 1.)

BUY IRISH



BOYCOTT BRITISH

Ceannaigh Gaelearraí



gach lá



Who does what in the UDR?



Part-timers.

As you know, the UDR is made up of part-time and full-time soldiers.

But who exactly does what and how do they work together?

Part-timers are the backbone of the UDR.

There are nearly 6000 of them, or about 200 platoons. They put in a normal day's work then, two or three nights a week, they turn out for the UDR.

Mostly, they go out on patrol or set up vehicle checkpoints.

Often, they are called in to conduct search operations. All in support of the RUC.

Routine work, mainly. But the UDR has proved time and again that it's routine work that gets results.

Full-timers.

One of the aims of the UDR is to provide first-line support for the RUC.

But that's hard to do when we're operating mainly at night.

So we've been steadily increasing our day-time strength by recruiting full-time soldiers.

Right now, we have approximately 2200 full-timers, with 16 operational platoons.

Besides carrying out similar duties to the part-timers, they man the 43 UDR bases

and provide intelligence and communication facilities round-the-clock.

It's a partnership that works well.

You can help us go on proving it.

Fill in the coupon, or ask the operator for 'Freefone 700'.

Please send me details and application form to join the Ulster Defence Regiment (tick the right box below).
Post to: Headquarters UDR, Freepost,
Lisburn, Co. Antrim BT28 1BR.

Part-time ☐ Full-time ☐

Name (Mr/Mrs/Miss) _____

Address _____

ULSTER DEFENCE REGIMENT

SOONER OR LATER IT'S GOT TO STOP. HELP US MAKE IT SOONER.

Belfast Telegraph, July 12, 1978.

Eight months after leaving school, you could be in charge of a dozen soldiers.

How do you feel about that?

A little nervous perhaps, but also excited and enthusiastic?

Fine. You may have the makings of an Army Officer in one of your local Irish Regiments.

As soon as you complete your Sandhurst training, you'll be loaded with responsibilities

For instance, as a young Officer in the Armoured Corps, you could have tanks, armoured vehicles and their crews under your command.

Ask your Careers Master for details: how and when to apply, length of service, salaries and so on.

Or contact your nearest Army Career information office at any of the listed numbers

Telephone: Belfast 21546,
Portadown 34709, Omagh 2258,
Holywood 5717, or Londonderry 2952.



Belfast Telegraph, July 12, 1978.

Belfast Telegraph, Thursday, June 29, 1978



You could help by joining the Full-time Reserve

The R.U.C. still has vacancies for full-time Reserve Constables. People urgently needed to assist with guard duties, escorts and other important security work—to leave the Regular Force free to deal with crime. Full-time Reservists serve on a contract basis starting at £2,775 per annum, with a substantial housing allowance and a gratuity of £500 (taxable) at the end of three years. If you want to help the community, are at least 5'6" or over in height, and between 18 and 54 years of age, fill in the coupon and we'll send you all the details.



Please fill in this coupon and post it to
The Careers Officer, R.U.C. Headquarters, Brooklyn, Knock Road,
Belfast, BT5 6LE Telephone 760131

NAME

ADDRESS

RUC

**FULL-TIME
RESERVE**

BIRTH DATE

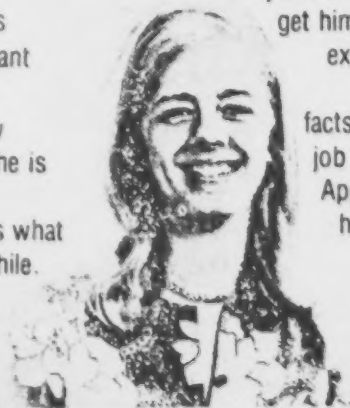
HEIGHT

Minimum height MEN 182 cm (approx 5'8") WOMEN 162 cm (approx 5'4")

The Royal Ulster Constabulary

I'm proud of my husband but he needs your help

He's a Prison Officer, and has been for the past ten years. He wouldn't change it for the world and I wouldn't let him. He works hard, but he gets well paid for it. He does a good job, no matter what some people outside think. It's not easy, but nothing is these days. He's very tolerant and enjoys the friendships he has made with his fellow officers. He knows the job he is doing is essential for a better community and that's what helps to make it so worthwhile.



But the Prison Service is expanding and needs more men like my husband and it needs them now. If you think your husband, boyfriend or your brother for that matter would be interested in a job that pays well and is secure, get him to phone Belfast 63255 extension 444 or fill in and post the coupon for full facts about a Prison Officer's job — a job to be proud of. Applicants must be in good health between 21 and 45 and at least 5' 7".

To: Prison Staffing Officer,
Dundonald House
Upper Newtownards Road
Belfast BT4 3SU.

Name

Address

Age

**prison
officer**



— A JOB TO BE PROUD OF

BT

**END SILENCE ON TORTURE OF
IRISH PRISONERS OF WAR**

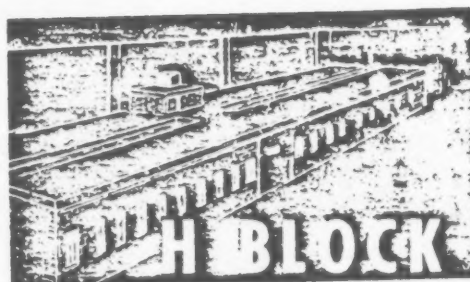
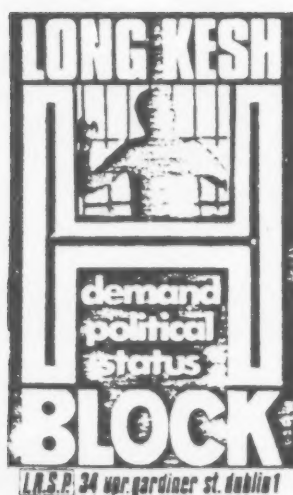
Demonstration

Sunday 9th July Assemble 2.30pm
Speakers Corner Marble Arch

Prisoners Aid Committee

P&P 102 Upper Street London N1

Republican News, July 1, 1978.



Issued by Irish Republican Socialist Party, 34 Inner Gardiner St. Dublin 1.

**END SILENCE ON TORTURE OF
IRISH PRISONERS OF WAR**

Demonstration
 Sunday 9th July Assemble 2.30pm
 Speakers Corner Marble Arch

Prisoners Aid Committee
P.O. Box 182 Upper Street London N1

Republican News, July 1, 1978.

Activity 9:

Innocent Victims or Active Participants?

Introduction:

The role of Ireland's youth in the conflict in Northern Ireland is examined in this activity. As the title implies, this role can be one of total innocence. The role of youth may also include direct participation in the form of street violence or more highly organized terrorist activities. As explained to me on my visit to the North, one role may often lead to another: The young children who threw rocks at the British troops in the sixties are today's prisoners at Long Kesh. And, another important example of the role of youth not to be overlooked, is the many 18 year old British soldiers stationed throughout Ulster.

The following story is true. It occurred in July, 1978. Hopefully, students will develop some sort of affective meaning behind the casualty statistics - the running "totals" of the victims of the sectarian violence in Northern Ireland.

Objectives:

At the conclusion of this activity, students will be able to:

- articulate about the role of youth in the conflict in Northern Ireland.
- compare the roles of youth in Northern Ireland.

Procedure:

1. Duplicate and distribute handout, John Boyle to students. Read story aloud.
2. Allow students time to talk about the article. Locate County Antrim on the map of Ireland.
3. Discussion prompts:

How old was John Boyle?
What did he find in the graveyard?
To whom did these things belong?
Why did he return to the graveyard the next day?
Why was he killed?
What do you think was the soldier's perception of John Boyle?
What role did John's religion have in his death?

4. Distribute the next handout, a reprint from the London Times, July 16, 1978.

Use the following questions as discussion prompts for this handout:

Why would this article appear in a London newspaper?

What was the first explanation the British Army gave for John Boyle's death?

What was the second explanation the British Army gave?

What evidence does the author of this article use to question the British Army explanations?

If you were in charge of the investigation examining the death of John Boyle, who would receive the blame? Why? What, if any, additional information do you need?

5. Distribute the next handout from the Belfast Telegraph, July 12, 1978.

As the title states, the British Army admitted that the shooting of John Boyle was a tragic error.

Does John's father want revenge for his son's death?

What does he want?

6. Students are provided a final account of the death of John Boyle in the next article, "Sunshine and Tragedy," from the Belfast Telegraph, July 12, 1978. Ask students if they think the death of John Boyle can contribute to peace in Northern Ireland. In what way?
7. Finally, a look at another role of youth in Northern Ireland is provided in the last article, "Murder Attempt driver gets 18 years," from the Belfast Telegraph, June 29, 1978.

Young people have often been innocent victims in Northern Ireland. Is this always true?

What role did a teenager have in this event?

8. Students can probably draw their own conclusions in this activity. Youth do assume a variety of roles in Ulster. These roles may vary, but nevertheless do have an effect on the violence. Unfortunately, this effect is far too often one of escalating or perpetuating the conflict in Ulster.

Time: Two class periods

Materials: Student handouts:

John Boyle

"Youth was killed from behind"

(London Times, July 16, 1978)

"Army ready to admit error"

(Belfast Telegraph, July 12, 1978)

"Sunshine and Tragedy"

(Belfast Telegraph, July 12, 1978)

"Murder attempt driver gets 18 years"

(Belfast Telegraph, June 28, 1978)

John Boyle

On Monday morning, July 10, 1978, John Boyle was doing his daily chores as he did all summer on his father's farm in County Antrim. John, his older brother, and father, were "haymaking." John decided to take a short break from his chores and walked to a nearby graveyard.

Hidden under an old tombstone, John spotted a plastic bag. He looked inside and found a rifle, revolver, bomb, face mask, combat jacket, and a black beret.

John immediately told his father what he had found in the graveyard. Con Boyle, John's father, reported it to the police that evening.

The police passed the information on to the British Army headquarters in Derry. At 4:00 AM (the next morning) the army stationed two soldiers at an abandoned house overlooking the cemetery.

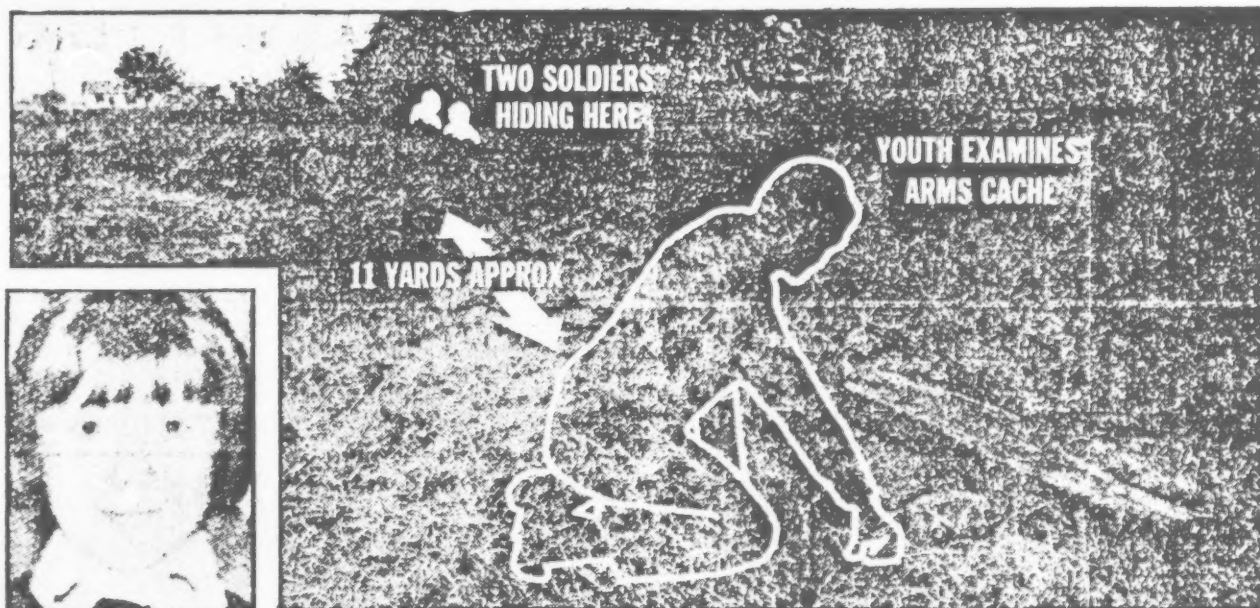
Another two soldiers were stationed inside the graveyard 10 yards from where John had discovered the weapons. These two soldiers were hidden between a hedge and the stone wall of the cemetery. Thick, waist-high grass also kept these two soldiers hidden from view.

According to British Army procedure, these soldiers were members of the Special Air Service (SAS). Their faces were blackened and each carried an SLR rifle, the standard army weapon. They also had an additional rifle called an Armalite.

At 10:00 AM that same morning, John again left his chores and returned to the graveyard. He probably wanted to see if his "discovery" had been removed by the Army.

Seconds later he was dead. John Boyle was 16 years old. John Boyle was a Catholic.

Youth 'was killed from behind'



John Boyle and the graveyard where he was shot: were the soldiers right to open fire?

A POST-MORTEM examination on 16-year-old John Boyle, who was shot dead by SAS troops in Ulster last Tuesday, has revealed that the fatal bullet struck him on the back of his head at the left side.

The army's first statement said that Boyle was pointing a rifle in the direction of the soldiers when he was shot. The army has changed its version of events once, and Ulster police have said that they are satisfied Boyle had no connection with terrorism.

The incident has strained the army's relations with the Royal Ulster Constabulary. It has also again raised questions on the way undercover troops operate in the province and the instructions given to them about when they are permitted to open fire on terrorist suspects.

The tragedy began on Monday when Boyle broke off from haymaking with his brother and strolled to an old graveyard across the narrow country road from one of the fields on the family farm near Dunloy in County Antrim. There he spotted

a plastic fertiliser bag hidden under a gravestone. Inside the bag was an Armalite rifle, a revolver, an incendiary bomb, a face mask, combat jacket and black beret. He told his father, Con Boyle, who reported it to the police that evening.

The police passed the tip-off, with a request for assistance, to the army's brigade headquarters at Ebrington Barracks, Londonderry, where covert operations are authorised and controlled. A reconnaissance was carried out at the graveyard and at 4 am on Tuesday two soldiers took up position in a derelict house overlooking the cemetery gate. Another two concealed themselves between a hedge and the stone wall of the graveyard 10 yards from the arms cache.

They were all members of the Special Air Service, in combat uniform with their faces blackened. They were well hidden by thick, waist-high grass and were armed with one SLR rifle, the standard army weapon, and three Armalites, long favoured by the Provisional IRA. These weapons were issued last year to the SAS, and a plainclothes unit called NITAT (Northern Ireland Tactical Army Teams).

Six hours later the boy, on school holidays, again left the haymaking to see if the haul had been removed. Seconds later he

was dead. "With hindsight, I should have told him to stay away," his father says. "I treated him like a man instead of a boy." Ironically the police did phone the family with a warning to stay clear, but by the time Boyle's father reached the scene to warn his son, he was dead.

The circumstances of the shooting have provoked wide

controversy about the army's public statements.

At first the army's Press office at Northern Ireland headquarters said that a man had been challenged by a uniformed patrol before it opened fire. The yellow card carried by all soldiers, which outlines the circumstances in which they can open fire, enjoins them to challenge a suspect before doing so.

Several hours after this statement, however, a second was issued. This said it had been impracticable to issue a challenge and withdrew the earlier account. The new explanation said:

"A man ran into the graveyard, went to a gravestone and reached under it. At this point the man saw two soldiers. He straightened up, pointing an Armalite rifle in their direction. The soldiers fired five rounds at the armed man, who was killed."

It is still not known how many bullets hit John Boyle. But if the army explanation is correct, then the shots would have caused entry wounds on the front of his body. But the post mortem has revealed that the entry wound of the fatal shot to the head is on the back left side, with an exit wound at the front, in the boy's left eye.

The other puzzling feature of the army version is its statement that the Armalite rifle was subsequently found to have a magazine fitted and a round in the breech ready to fire. It is unusual for terrorists to hide away their weapons in such a ready state and there is no description in the army statement of the boy loading it himself—a tricky operation for all but an expert.

The shooting, like every such incident, is now the subject of a police investigation. On Friday morning a dozen uniformed officers cut down the 4 ft-high grass and ferns at the scene and conducted a detailed search of an area 100 yards square. A detective superintendent from Ballymena has taken charge.

Chris Ryder

Belfast Telegraph
July 12, 1978

ARMY READY TO ADMIT ERROR

THE ARMY is now ready to admit that John Boyle, the Dunloy teenager shot by troops, was an innocent victim.

It is understood that senior officers, annoyed and embarrassed by the handling of the affair, want the boy's name cleared as quickly as possible.

They don't want to wait until the inquest is held.

And a third statement from army headquarters at Lisburn about the killing at the Dunloy graveyard is now on the cards.

It could be issued later today, exonerating the boy, and agreeing with the police, who have insisted that he wasn't a terrorist.

Army HQ were not saying anything about the possibility of a third statement.

But the boy's father Mr. Con Boyle (54), will welcome it as long as it lifted the suspicion.

And it is understood that the army have now accepted that the shooting was a tragic mistake.

Mr. Boyle, a farmer, said today: "If they remove this stigma they have placed on my boy, I'd be content. John was a good boy and did nothing wrong."

Belfast Telegraph
June 29, 1978

Murder attempt driver gets 18 years

A TEENAGER who drove two gunmen to the scene of a murder bid on soldiers has been jailed for 18 years.

Belfast City Commission heard yesterday that a soldier was shot in the head after James Christopher O'Hagan drove the two men to the Butcher Gate checkpoint in Derry. The soldier will never be able to talk again.

O'Hagan, aged 19, of Foyle Road, Derry, was convicted of attempting to murder Gunner Michael John, wounding him with intent, possessing guns and ammunition and hijacking a car on August 26, 1977.

The youth, who refused to recognise the court, was also convicted of belonging to Fianna Na hEireann between June and August last year.

The court was told O'Hagan hijacked a car in the Creggan estate and then drove the two gunmen to the checkpoint.

Both men opened fire, one hitting Gunner John in the head. A second burst of fire was aimed at members of a civilian search unit on duty at the checkpoint.

Gunner John was rushed to the hospital where his skull was found to be fractured, causing serious damage to the brain. He is now confined to a wheelchair and will never be able to talk or work again.

Prosecution counsel said the Crown case was that O'Hagan was party to a plot designed to kill members of the security forces.

The following article appeared in the Belfast Telegraph on July 12, 1978, the day of the Protestant "Orange" celebrations, 2 days after the death of John Boyle.

Sunshine and tragedy

THE continuing tragedy of Northern Ireland is that even on the sunniest day in a holiday period the shadow of death casts itself over the scene. To-day while thousands have been marching or watching the marchers, and when families have been soaking up sunshine at forest park or beach, the family and friends of John Boyle are trying to absorb the horror and reality of a boy of 16 shot dead.

Many other people outside the family circle share deep concern about this killing. In Northern Ireland there are those who will spring quickly to the Army's defence, as some people have done. Equally there are those who seize on every opportunity to maintain the propaganda war against the troops. But the death of John Boyle raises questions in the minds of people who acknowledge the difficult job facing the security forces but who ask nevertheless why life has become so apparently cheap in this province.

Why did the Army issue conflicting statements? Why are the statements of the Army and police at such variance? Why did the police take so long to warn the Boyle family to keep away from the area where the arsenal was found, so that the message came after the boy was shot? Why



Wednesday, July 12, 1978

were the boy's father and brother treated like common criminals when they went to investigate what had happened?

Why did the troops open fire? Would a warning to the boy or a challenge not have been enough? Why was there such an apparent breakdown in communications between the Army and the RUC? What are the Secretary of State, the GOC and the Chief Constable to do to prevent such tragedies in future?

These are the kind of questions that are being asked by many fair-minded people in Northern Ireland, and elsewhere, to-day.

There have been a number of other incidents in the past and most recently the shooting of an innocent man in north Belfast, when three other men—later admitted to be members of the Provisional IRA—were killed by the Army. Cynics will say that when society has to use such a blunt instrument as an Army to maintain law and order mistakes are bound to happen and innocent people will be killed. But the killing of innocent people, from whatever community, seriously undermines the

Army's credibility and detracts from the vital work that the security forces are doing to curb terrorism.

Much debate has been heard about capital punishment, yet the peculiar conflict of Northern Ireland has produced a situation where a man with a gun can, and sometimes is forced to, act as judge, jury and executioner, and often under pressure. Carefully laid-down regulations have been produced for the guidance of the security forces, but in the light of recent incidents Mr. Mason and security chiefs must ask themselves if these regulations are still adequate, or do they need to be reviewed?

The ultimate tragedy facing the Boyle family is the death of their son. No arguments can bring him back. It is particularly galling that a family which tried in the best tradition of public-spiritedness to assist the security forces should end up with a member of that family killed.

Only those who were present at the shooting know the full facts, and one of them is dead. But from a distance the conflict of details and statements gives rise to the utmost disquiet. This is the sickening reality.—if a mistake has been made, it is a mistake that is irreversible.

Can the death of John Boyle contribute to peace in Northern Ireland? In what way?

Activity 10: The Patriot's Game

Introduction:

Students examine music as a means of transmitting part of Ireland's heritage in this activity. I.R.A. songs of the Republic keep alive the dream of one united Ireland. In this song, a dying 16 year old, taught all his life to hate England, remembers the beginnings of his patriotism. Bitter references are made to the Irish leaders who "sold out" to England, allowing the British to retain rule in the six counties of Northern Ireland.

In this short activity students listen and interpret song lyrics that convey an important perception of the sectarian violence in Ulster.

Objectives:

At the conclusion of this activity, students will be able to:

- interpret song lyrics about the I.R.A. position in Northern Ireland.
- assess the role of music as a means of transmitting values and cultural heritage.
- define patriotism.
- compare the patriotism expressed in an Irish song to their own patriotism.
- articulate about the role of music as a means for achieving peace in Northern Ireland.

Procedure:

1. Duplicate and distribute song lyrics, "The Patriot's Game." Play recording of song.
2. Instruct students to read lyrics as they listen to the song. Assist students in interpreting the lyrics:

How old is the subject of this song?
Where is this youth from?
What did this boy learn in his youth?
Why did he join the I.R.A.?
Why does he think Ireland is half free?
Who does he blame for this?
According to this boy, who are the traitors?
What has happened to this boy?
Why does he say "the love of one's country is
a terrible thing"?

3. Ask students to define patriotism. Are we patriotic? In what way? What creates patriotism? What allows it to continue? What does the boy in the song mean by "Patriot's Game?" How is our own patriotism like the patriotism expressed in this song? How is it different?

Ask students if they can think of any songs from our culture that transmit our cultural heritage, invoking a feeling of patriotism.

4. Distribute article, "Irish music is helping to heal sectarianism," to the students. Compare the role of music in this reading to the lyrics to the song, "Patriot's Game." How is the role of music different? How can music help to bring about peace in Northern Ireland? Can students think of any other non-political ideas that could be used to achieve peace in Ulster?

Time: 1/2 class period

Materials: Student handouts:

The Patriot's Game

"Irish music is helping to heal sectarianism."

(Tape) The Patriot's Game (available from C.T.I.R.)

The Patriot's Game

Dominic Behan
recorded by Judy Collins

Come all you young rebels and listen while I sing.
The love of one's country is a terrible thing.
It banishes fear with the speed of a flame.
And it makes you all part of the Patriot's Game.

My name is O'Hanlan. I've just gone 16.
My home is in Monaghan and there I was weaned.
I was taught all my life cruel England to blame.
And now I'm part of the Patriot's Game.

'Tis barely two years since I wandered away.
With the local battalion of the bold I.R.A.
I've read of our heroes and I wanted the same,
For to play out my part in the Patriot's Game.

This island of ours has for long been half free.
Six Counties are under John Bull's tyranny.
And most of our leaders are greatly to blame,
For shirking their part in the Patriot's Game.

They told of how Connelly was shot in his chair.
The wounds from his battle all bleeding and bare.
His fine body twisted all battered and lame.
And they soon made me part of the Patriot's Game.

And now I am dying, my body all holes.
I think of those traitors who bargained and sold.
I'm sorry my rifle has not done the same,
To the traitors who sold out the Patriot's Game.

Irish Independent, July 7, 1978

Irish music is helping to heal sectarianism

by PAUL MURPHY

THE SOUND OF TRADITIONAL Irish music is helping to heal sectarian divisions in the north-east and to bring Catholics and Protestants closer together, according to Mr. Martin McCabe, national president of Comhaltas Ceoltoiri Eireann, as 600 of its members wound up a weekend of music, dancing, lectures, and discussions at the organisation's annual reunion in the Franciscan College, Gormanston, Co. Meath.

Mr. McCabe described Comhaltas as "a tremendous force for good" in smashing sectarian hatred.

He said: "The evidence is there for us to see and hear. More and more people from both sides of the divide in the North are joining our branches and meeting each other through cultural channels."

Activity 11: The Casualties

Introduction:

Intended to follow the story of John Boyle, this activity is an objective look at the numbers - the running totals - of the victims of the sectarian violence in Ulster. After manipulating the data and developing comparisons, it is hoped that students will realize that each death has a story, perhaps like the one of John Boyle.

Objectives:

At the conclusion of this activity, students will be able to:

- interpret and manipulate statistical data.
- compare statistical data.
- articulate about the effects of the sectarian violence in Northern Ireland.

Procedure:

1. This activity should follow the previous one, Innocent Victims or Active Participants.
2. Duplicate and distribute student handout, The Casualties. Questions provided can be an individual assignment, small group task, or a large group discussion.
3. Explain to students that deaths, like John Boyle's, are recorded and become a figure on a data sheet like the one they have.
4. As a followup activity, consult the Reader's Guide to Periodical Literature for current articles about the conflict in Northern Ireland. Have the casualty statistics changed? In what way? (Current casualty statistics have passed 1800 deaths.)

Time: One class period

Materials: Student handout:
The Casualties

Teacher Information for Student Handout:

1. 1972. Bloody Sunday in Londonderry occurred in January. Catholics demonstrated for civil rights and against internment without trial. A riot began during which 13 Catholics were killed. The total number of British troops increased in 1972.
2. 103. A "one for one" or "tit for tat" mentality increased. Graffiti on building walls read: "Army 13; Catholics 0."
3. 233 (366-103)
4. Civilians - Protestant and Catholic alike. A point that cannot be over-emphasized.
5. No. John Boyle's death occurred in July, 1978.

THE CASUALTIES

	1969	1970	1971	1972	1973	1974	1975	1976	Total
British Army	0	0	43	103	58	28	14	10	256
Ulster Defense Regiment (formed to assist British Army)	0	0	5	26	8	7	6	8	60
Royal Ulster Constabulary (Northern Irish Police)	1	2	11	17	12	15	11	19	88
Civilians (Protestant and Catholic)	14	17	122	336	169	165	216	201*	1240
TOTALS	15	19	181	482	247	215	247	238	1644

*2 of whom were prison guards
Source: Northern Ireland Office, Belfast

Answer the following questions using the data given above.

1. In what year were the greatest number of deaths recorded in Northern Ireland? _____
2. How many British soldiers were killed that year? _____
3. How many more civilians were killed than British soldiers that year? _____
4. According to the chart, what group is most often the victim of the violence in Northern Ireland? _____
5. Is John Boyle included in the chart above? _____
Why or why not?

Activity 12: The American Connection

Introduction:

Historically, the "American Connection" has been an important source of money for the I.R.A. Estimates of American donations exceed \$2 billion annually. Americans have contributed under the pretext that the money reaches the orphans and widows of slain I.R.A. terrorists or internees. But investigations indicate that such contributions often end up in the hands of the I.R.A. for gun running and the purchase of weapons, bombs, and ammunition. As explained by a Catholic in Derry, weary of the violence, "...if Americans only knew how it was used...your money goes for weapons...and more killing."

In this activity, students examine the "American Connection."

Objectives:

At the conclusion of this activity, students will be able to:

- assess the role of Americans in perpetuating the violence in Northern Ireland.
- examine some American perceptions on the conflict in Northern Ireland.
- hypothesize the reasons for indirect American involvement in the conflict in Northern Ireland.

Procedure:

1. As students if they have seen "The French Connection," a film about illicit drug traffic. Explain that this word, connection, can also be used to describe a method used by the outlawed Irish Republican Army to obtain weapons and ammunition.
2. Duplicate and distribute handout, The American Connection. Are students surprised that the connection is described as American? Ask students to hypothesize what is meant by the "American Connection."
3. As they read, have students underline statements in their reading that help to answer the following questions:

Why would Americans have an interest in the affairs of Northern Ireland?

(note: There are more Americans of Irish descent than the total population of all of Ireland)

Why would an American contribute money to the I.R.A.?

Can it be said that some Americans have contributed to the conflict in Northern Ireland? Have they escalated the conflict?

Why or why not?

4. Ask students to examine the buttons illustrated on their handout. One who wears buttons like these would have what perception of the conflict in Northern Ireland? Why would these buttons be distributed in the United States? Who would wear them?
5. Conclude the activity telling students that there are 16 million Americans of Irish descent (1970 Census). Have them look up current population figures for Northern Ireland and the Republic of Ireland in a World Almanac.

Northern Ireland	1,537,000
Republic of Ireland	3,160,000
	<u>4,697,000</u>

Students may be surprised to learn that there are more Americans of Irish descent than people living in all of Ireland.

Ask them to hypothesize the reasons, both current and historical, for these figures. Students should remember that one million people emigrated during the Potato Famine years. Students may also hypothesize other reasons contributing to Irish emigration.

Time: One class period

Materials: Student handout:
The American Connection

THE AMERICAN CONNECTION

The Friday-night patrons of the Bunnratty, an Irish bar in New York's West Bronx, were promised a rousing evening of entertainment—for a minimum "donation" of \$1 a person. There would be a "documentary" movie of the Irish Republican Army in action against the British in Northern Ireland. There would also be Gaelic airs by the Emerald Society Pipe Band, ballads by a Dublin quartet and dancing into the wee hours. Proceeds, it was said, would go to the widow and seven children of Tony McPhelim, an IRA man recently killed in Belfast. "You can be sure the money raised will go to McPhelim's bairns," insisted one of the bar's regulars last week. "Donations such as these do not go to the IRA for buying guns and ammunition and bombs."

Government investigators in Washington, London and Dublin are skeptical. They are convinced that the IRA looks to the Irish-American community as a prime source of money and arms. In the past four years, officials believe, at least \$2 million has found its way into IRA coffers from fund-raisers and testimonial dinners in New York, Chicago, Baltimore, Philadelphia, Los Angeles and San Francisco.

Donations: The bulk of the contributions, investigators believe, have been made by people who, perhaps carried away by the romantic mythology of the IRA, believed they were donating to the relief of women and children whose menfolk had been killed by British troops or interned as IRA suspects. But in fact, government investigators charge, a large portion of the money has been used to purchase arms in the U.S. and in Europe. The British Army estimates that roughly 75 per cent of the IRA's total armory in Northern Ireland consists of weapons made in the U.S.A. They include pistols, machine guns, grenades and lightweight, high-velocity Armalite rifles, the "civilian" version of the M-16



**PUT IT BACK,
THIEF! NOW!**

SUPPORT IRISH NORTHERN AID



IRA gunman and buttons distributed in the U.S.: A reminder to benefactors

used by American soldiers in Vietnam.

Proving those suspicions is another matter. Fund raising for Irish causes in the U.S. is conducted by a handful of Irish-American organizations, but the biggest of them is the Irish Northern Aid Committee (NORAID). Founded in 1970 when the militant Provisional Wing of the IRA found itself desperately short of money and arms, NORAID acknowledges having close links with the "Provos." Some of the money raised by NORAID in the U.S. is forwarded to Joe Cahill, an old IRA warhorse whom immigration officials in New York prevented from entering the U.S. on a fund-raising tour in 1972 and who only recently was released from jail in Dublin.

NORAID officials insist there is nothing sinister about their activities. "We feel we're somewhat similar to the Red Cross," says John Morrison, a 31-year-old carpenter who is central board chairman for NORAID in Chicago. "People

who have made the allegations that our funds go for guns haven't been able to prove them." But Matt Higgins, an aging veteran of the IRA's campaigns of the 1920s who now helps to run NORAID's headquarters in the Bronx, admits that the group is sponsored by the IRA. "There's nothing secret about that, even though the IRA has been outlawed by the quisling government in Ireland," he declares. Does the money raised by NORAID go for guns? "It frees up our people on the other side to spend their money for arms," replies Higgins. "At least, I hope it's so."

Smuggling: In a report to the Justice Department required of it as a registered foreign agent, NORAID maintains that it has collected \$1.2 million for charitable purposes since 1970. Washington officials suspect the figure may be far more than that. Sometimes, officials say, the money is sent to Ireland and used to buy surplus military equipment in Europe.

Weapons are also bought legally from gun dealers in the U.S. and then taken in small shipments into the Irish Republic—often in suitcases of Irish-American tourists returning to the old country—then smuggled across the border into Northern Ireland. In 1971, for instance, Irish authorities foiled an attempt to smuggle into Ireland six suitcases loaded with grenades, ammunition and guns from the liner Queen Elizabeth II, which had sailed from New York.

The U.S. Department of Justice has prosecuted two dozen people for gun-running in the past four years and at least two grand juries are at work on new cases. But U.S. officials have frequently run into a Mafia-like wall of silence on the part of suspected IRA gunrunners that has consistently frustrated their efforts. In several cases—including one involving the so-called Fort Worth Five—where courts have granted immunity to individuals in return for testimony, suspects have gone to jail for contempt rather than talk. "We have tried to penetrate these organizations with agents who are first- or second-generation Irishmen and with brogues so thick you could cut them," says an official at the Justice Department, which since 1971 has had a special task force attempting to probe illegal shipments of arms to Ireland. "We haven't been able to get to first base. We haven't been able to make one solid connection between illegal arms shipments from this country and any source of the money."

Frustrations: An example of the frustrations U.S. authorities face is the case of J. Herbert Quinn, a flamboyant Irish-American who in 1967 was impeached as mayor of Concord, N.H., on charges of abusing his authority. This fall Quinn was asked to explain to a Federal grand jury why he had purchased 218 rifles and handguns at Frank and Bob's Supermarket in Concord. Quinn claimed that he had purchased the weapons "for a little hunting trip in Alaska." The Justice Department charged that some of the guns had already shown up in Northern Ireland. Although he was offered immunity, Quinn refused to answer the jury's questions and was ordered jailed for contempt (currently he is free on appeal). "They think I know quite a bit," Quinn snapped last week. "But I'm not saying a word."

Although government officials in Dublin and even moderate Roman Catholic leaders in Belfast have time and again urged the Irish-American community to stop contributing to the IRA, the money still comes in. The flow increases every time British troops kill Irish civilians. "After Bloody Sunday [in 1972], things perked up quickly," Matt Higgins recalled last week. "When the blood is not flowing freely, people forget." Given the prospects for continued bloodshed in Northern Ireland, the IRA's American benefactors will not forget soon.

—ANGUS DEMING with STEPHAN LESHER in Washington,
RICHARD MANNING in New York and bureau reports

Newsweek, December 1, 1975

Activity 13: Can Peace Come to Ulster?
(Role Play)

Introduction:

A newspaper reporter in Ulster once reported, "Anyone who claims to understand the situation here is clearly a mixed-up person." People say that this statement appears in many pubs throughout the North. There can't be a better way of describing the incredibly complex situation in Northern Ireland.

In this role-playing activity, students have the opportunity to experience both the hopes and frustrations involved in the search for peace in Ulster. Many viewpoints are presented in the role play: Students meet the militants from both sides, including their all too familiar rhetoric. They meet a frustrated British Prime Minister trying to solve the "Irish Question" once and for all. Students are introduced to another Prime Minister from the Republic of Ireland, who is portrayed as walking a tightrope. A well-loved Queen, whose subjects feared for her life when she visited Ulster, is also introduced to students as well as a U.S. President promising financial aid to Ulster once peace is achieved. They meet a U.S. Senator proud of his Irish heritage. Young people are also presented - people who are proud of their heritage: a British Army private, not quite sure what to think; a young Protestant Orangeman proud of the flag that flies above his school; and a young I.R.A. Provo from Bogside who has studied a long and bitter history. And through it all, students meet a courageous peace woman, weary of the violence, struggling for an acceptance of non-violence in Ulster.

To help students more fully assume their position, each role is documented with additional information, often primary source material. Excerpts are included from newspapers in London, Dublin, Derry, and Belfast. There are also excerpts from the U.S. Congressional Record, Time and Newsweek Magazines. Additional data includes posters and advertisements and even an article excerpted from the Denver Post. Regional and local maps of the area are also included where necessary.

Objectives:

At the conclusion of this activity, students will be able to:

- interpret primary source material.
- articulate about the difficulties involved in achieving peace in Northern Ireland.
- speculate about the role of the United States in a peaceful settlement in Northern Ireland.
- speculate about the role of the Republic of Ireland and the United Kingdom in a peaceful settlement in Northern Ireland.
- identify peace proposals, assessing the implications of each.
- articulate about the difficulties involved in reaching a consensus.
- assess the role of media in reporting about peace talks.
- identify with several points of view on the conflict in Northern Ireland.
- assess the importance of compromise and cooperation in achieving a peaceful settlement in Northern Ireland.
- articulate about the difficulty presented by extremist groups in reaching a peaceful settlement in Northern Ireland.

Procedure:

Before beginning the role play:

1. Duplicate materials. Since there are 15 roles, one or two sets of materials need to be duplicated. Two students per role is advisable.
2. Each role includes additional data, most of which is primary source material. Consequently, teachers may wish to underline important information to help students better understand their role. This procedure will vary, depending upon the reading abilities of students.
3. If available, flags of the United Kingdom, Republic of Ireland, and the United States would enhance this activity. Before the role play begins, two students could be assigned to make these flags, using a World Almanac.
4. Maps of Ireland, Europe, and the world should be posted around the room.
5. Students might enjoy video-taping this activity. If this is done, train the students assigned the newscaster role (Role 15) to use the equipment ahead of time.

Assigning Roles:

1. Assign roles to students. Two students per role will accommodate 30 students. Distribute materials to each pair of students.
2. Students can make name tags, either to be worn by them or placed at their table or desks. The newspaper reporters (Role 15) could even wear old hats with the word "Press" sticking out of the brim.

The Role Play:

1. Instruct students to become thoroughly familiar with their roles. They should spend some time reading and underlining key phrases on their role sheets.
2. Help students to interpret the additional data included in their role. Much of this material is primary source material and is intended to provide students with more information about their positions.
3. Write the following statement on the board:

HOW CAN PEACE COME TO ULSTER?

Explain to students their task is to find a solution to this question. They must attempt to do this, playing their role as accurately as they possibly can.

4. Distribute student handout, Proposals for Ulster to entire class. Students should examine each proposal, eliminating those that are totally unacceptable to their position and considering those that they can more readily accept. Students should complete this worksheet.
5. Next, students should go to work trying to reach a consensus of opinion among the class on the proposal they have selected (or one they have written themselves as option 12). To help them in this process, distribute student handout, Can Peace Come to Ulster? This will help students to assess the positions of others in the class. Once they know the other roles in the class, students should have an idea of who to approach to convince or negotiate with in order to reach a consensus on the issue.

6. Help the newscasters to report the news at the close of each period. If breakthroughs occur, newscasters should be prepared to give on-the-spot coverage, interrupting the "regularly scheduled talks."

Debriefing the Activity:

Select some of the following questions to use in debriefing the activity:

1. Was a peaceful agreement acceptable to all reached? If so, who gave the most? The least? Who compromised the most? The least? Which people were the most stubborn? Why were they so stubborn? Who cooperated the most? The least? What role did the U.S. have in this activity? What role did Great Britain and the Republic of Ireland have in this activity?
2. Was your role a realistic one? Why or why not? Were any important roles omitted in this activity? How many points of view were represented in this activity? Are there more points of view not represented?
3. And finally, ask students if they think peace can come to Ulster. What needs to occur in order to find peace for Ulster? Has this activity helped them to understand the difficulties involved in the search for peace in Ulster?

Time: 3-5 class periods

Materials: 15 roles and additional information accompanying each role
Student handouts
Can Peace Come to Ulster
Proposals for Ulster
Name tags (made by students)
Several maps (preferably Ireland, Europe, and World)

Optional: Video-tape equipment
Flags
Republic of Ireland
United Kingdom
United States

Activity 13: Roles

1. Kevin Johnston: Young Orangeman	Page 101
2. Seamus O'Leary: Provo, Irish Republican Army	Page 106
3. Robert Cahill: Ulster Defense Association	Page 112
4. Maureen Sullivan: Sinn Fein Party Leader	Page 114
5. Ian Paisley: Moderator, Free Presbyterian Church	Page 117
6. John O'Casey: H-Block Prisoner, Long Kesh	Page 120
7. Andrew O'Reilly: Officer, Royal Ulster Constabulary	Page 125
8. Mairead Corrigan: Peace Leader	Page 129
9. John Oliver: Private, British Army	Page 134
10. Edward Kennedy: United States Senator	Page 139
11. Jack Lynch: Prime Minister, Republic of Ireland	Page 143
12. Elizabeth II, Queen of England	Page 145
13. James Callaghan: Prime Minister, United Kingdom	Page 149
14. Jimmy Carter: United States President	Page 155
15. Leslie Stahl: CBS News Correspondent	Page 157

CAN PEACE COME TO ULSTER?

Below is a list of all the roles represented in this activity. Try to figure out what each person favors as a solution to the conflict in Northern Ireland. Once you've done this, you will know who to convince or negotiate with to achieve a settlement in Ulster.

1. Kevin Johnson: Young Orangeman
2. Seamus O'Leary: Provo, Irish Republican Army
3. Robert Cahill: Ulster Defense Association
4. Maureen Sullivan: Sinn Fein Party Leader
5. Ian Paisley: Moderator, Free Presbyterian Church
6. John O'Casey: H-Block Prisoner, Long Kesh
7. Andrew O'Reilly: Officer, Royal Ulster Constabulary
8. Mairead Corrigan: Peace Leader
9. John Oliver: Private, British Army
10. Edward Kennedy: United States Senator
11. Jack Lynch: Prime Minister, Republic of Ireland
12. Elizabeth II: Queen of England
13. James Callaghan: Prime Minister, United Kingdom
14. Jimmy Carter: United States President
15. Leslie Stahl: CBS News Correspondent

PROPOSALS FOR ULSTER

1. INVOLVE THE UNITED NATIONS

Withdraw the British troops. Replace them with a U.N. Peacekeeping Force. Northern Ireland will still remain part of the United Kingdom.

I agree/disagree with this proposal because:

2. WITHDRAW BRITISH ARMY - CONTINUE DIRECT RULE

Immediately withdraw all the British troops. Northern Ireland will still be ruled directly from the British Parliament in London, England.

I agree/disagree with this proposal because:

3. GET TOUGH POLICY

Step up the policy of internment without trial and imprison all suspected terrorists. Increase the force of British troops in Ulster to keep peace between the Catholics and Protestants. Northern Ireland will still remain part of the United Kingdom.

I agree/disagree with this solution because:

4. PARTITION NORTHERN IRELAND

Partition (divide) all of the six counties of Northern Ireland into Protestant and Catholic zones. Northern Ireland still remains part of the United Kingdom.

I agree/disagree with this proposal because:

5. NORTHERN IRELAND INDEPENDENCE

Withdraw the British Army. British Parliament gives up all of Ulster. Northern Ireland becomes an independent nation, though not united with the Republic to the South.

I agree/disagree with this proposal because:

6. IRISH FEDERATION

British government withdraws from Northern Ireland, granting independence to Ulster. Northern Ireland and Republic of Ireland form a federation of two equal states.

I agree/disagree with this proposal because:

7. A BRITISH COLONY

End direct rule from Parliament in London. Establish a new governing body in Belfast with limited self-governing powers. Northern Ireland will still remain part of the United Kingdom, though not under direct rule.

I agree/disagree with this proposal because:

8. POWER SHARING WITHIN THE UNITED KINGDOM

Withdraw all British troops from Northern Ireland. Establish proportional representation in each city in Ulster based upon "one man, one vote." Northern Ireland will still remain part of the United Kingdom.

I agree/disagree with this proposal because:

9. ONE UNITED IRELAND

Withdraw the British Army from Ulster. The British Parliament will grant independence to all of Ulster. Northern Ireland will then join with the Republic to the south and become one united Ireland.

I agree/disagree with this proposal because:

10. POWER SHARING IN INDEPENDENT NORTHERN IRELAND

Begin a plan of power-sharing between Catholics and Protestants in Ulster. Gradually withdraw British army once this plan gets underway. Ulster becomes independent from Great Britain.

I agree/disagree with this proposal because:

11. FULL INTEGRATION INTO UNITED KINGDOM

Northern Ireland becomes fully integrated with England, like Scotland and Wales. Steps are taken to insure full equality with England.

I agree/disagree with this proposal because:

12. WRITE YOUR OWN PROPOSAL

Kevin Johnston: Young Orangeman

I'm Kevin Johnston. I attend school in Londonderry. Once I pass my O level exams, I hope to continue my education at Queens University in Belfast. So I have to study very hard this year. I live in the district known as Waterside, on the Protestant side of the ancient Derry walls. I am proud of the British flag that flies over my school. I'm proud to be a part of the United Kingdom.

I think I know a lot more about America than you know about Northern Ireland. For example, I have already seen Grease and Saturday Night Fever at the theatre. And I know all about the "Fonz." What a famous person he is in Londonderry. Everyone here knows what it means when we put up our thumbs and say, "eh" or "sit on it!" We even get "Charlies Angels" on TV. Just as many Americans watched "Roots" on TV, so did we in Ulster.

But some things are different from America, too, like our holidays. Probably the biggest holiday for me is called "The Twelfth." On the 12th of July, thousands of people, all Protestant, parade through the streets of Londonderry and throughout Northern Ireland. These parades are called Orange Parades.

The Orange Parades celebrate the victory of William of Orange (King Billy, as we named him) over James II, the last Catholic king to rule Ireland. This battle, called the Battle of the Boyne, took place in July, 1690. A treaty was signed at Limerick securing Protestant rule once again in Ireland. James' army fled to France in defeat. In our history books, this is known as the "Flight of the Wild Geese."

Years later in 1780, Orange Lodges, Protestant organizations, were started. Today, members of Orange Organizations number in the hundreds of thousands. On July 12, all of us march for hours throughout Ulster. For these Parades we wear orange sashes. Some of us carry banners of famous King Billy.

I'm part of the Orange Parade, too. This past July, I played the bagpipes for my local Orange Lodge. I wore my father's sash, like many of my friends. I was so proud to be in the parade. My Orange Lodge practiced for days before the parade took place.

In past years, riots have erupted on the Twelfth of July in Ulster. Several years ago just participating in an Orange Parade was dangerous business. Sometimes the Catholic kids would throw rocks at the marchers if they marched too close to the Bog, the place where many Catholics live. And sometimes too, I must admit, Protestant marchers threw pennies over the Derry walls for poor Catholic kids to fight over. This year, however, no violence occurred. British soldiers stood guard while we marched through the streets of Londonderry.

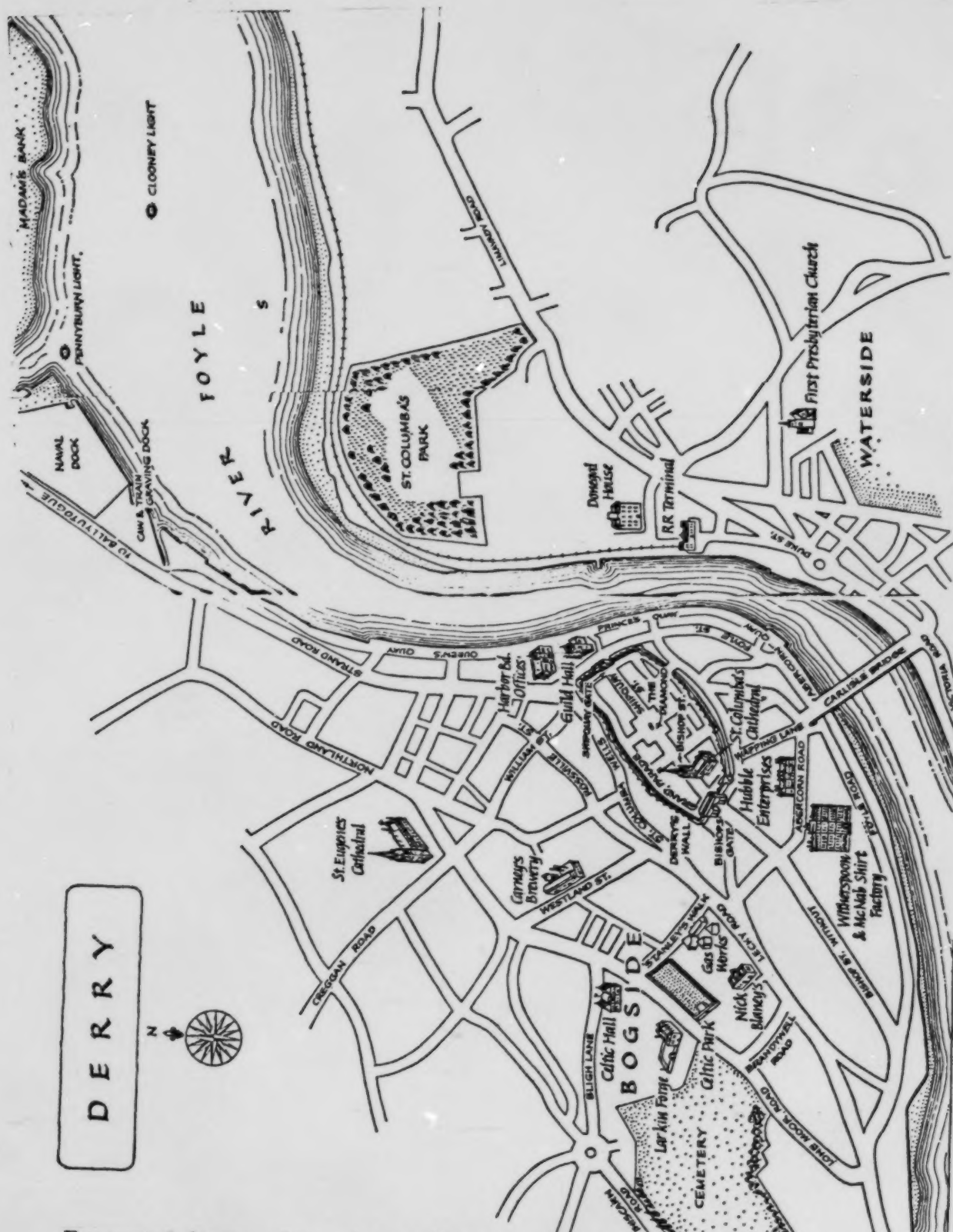
What do I think of the conflict? First of all, I don't think it will ever end. But at least things have quieted down somewhat here in Londonderry. I want to remain part of the United Kingdom. What many people sometimes forget are the benefits we receive by being part of the United Kingdom. It would be difficult for me to go to college in the Republic of Ireland. We're not particularly wealthy people. College tuition is expensive. Here in Northern Ireland, my college tuition is paid for by the government. And if I break a leg playing rugby at school, my medical bills are paid for by the government. If I lived in the Republic to the south, my family would have to pay doctor's expenses. When my parents retire, they are fully cared for by the government. If Ulster united with the Republic, we'd have to give up these things.

My family's roots are here in Ulster, too. In the late 1600's, my ancestors came from England when Elizabeth I granted plots of land to Scottish Presbyterians. It's our country too, you know.

So, you see, we don't want to just give up these things. I'm used to seeing the Union Jack, the British flag, fly above my school. My own roots are here. I'm sorry about the deaths, but I don't know of any way to end the conflict. I guess I just wanted the chance to tell you my side of the story.

*It's old but it's beautiful,
Its colours they are fine,
It was worn at Derry, Aughrim,
Enniskillen and the Boyne,
My father wore it when a youth
In bygone days of yore,
On the Twelfth I proudly wear
The sash my father wore.*

Excerpted from Uris, Leon
and Jill, Ireland: A Terrible
Beauty, New York, Bantam,
1978, p. 116.



Excerpted from: Uris, Leon, Trinity, New York, Doubleday and Company, Inc., p. 282-3

Belfast Telegraph, July 12, 1978

DONEGAL GOES ON PARADE ONCE AGAIN

ORANGEMEN celebrated the Twelfth in the south Donegal seaside resort of Rosstown today for the first time in eight years.

Twelfth demonstrations in the resort had been called off after threats that the parades would be disrupted.

But today about 500 Orangemen gathered in the village which had been a traditional rallying point for many years before the troubles. About a dozen lodges accompanied by several bands took part in today's parade.

Orange officials in Donegal felt that the climate was right this year for a return to the resort and the demonstration was approved by the Grand Lodge of Ireland and the Garda.

As the Orangemen gathered on the outskirts of the village shortly after noon, Garda kept a close watch on the proceedings.

The parade itself was to a field more than a mile away where the Orangemen heard an address there by Canon George Howe, rector of Rosstown, Enniskillen.

He said: "If our lives are to count for anything we have to stand up and be counted."

He continued: "If we are to take this stand we must recognise it is obligatory for men both individually and collectively to stand for something of enduring worth."

"So many of us stand for things that do not amount to very much."

"We must be messengers of good tidings of the Gospel of love and peace," he said.

Belfast Telegraph, July 12, 1978

The question of loyalty

SEVENTY-FOUR lodges consisting of seven districts, Killyman, Stewartstown, Cookstown, Pomeroy, Benburb, Castlecaulfield, and Coagh took part in today's demonstration of the east and south Tyrone Orangemen at Castlecaulfield.

It was the 60th Twelfth on parade for Bro. Johnny Gallagher, of Doneydada, Dungannon, who is in his 80s. He is a member of Millar's Hill LOL No. 51.

Dungannon Silver Band led the parade and the religious service was addressed by the Rev. Brian Blacoe, Rector of Desertcreat, Cookstown.

In his address Mr. Blacoe said while loyalty to the queen was undoubted and our support for the forces of law and order unquestioned, it was the central truth of Orangeism that our basic and prior loyalty is

to the Person and service of our Lord Jesus Christ.

The fact is that no matter how much I respect the queen and show support for the Crown forces I don't need to wrap my faith up in a Union Jack to ensure its preservation, because the faith of Christ — the Protestant faith — can survive whether there is a political constitution to protect it or not.

"How should this faith be expressed in our lives? A true Orange Protestant Ulsterman will be identified as a God-fearing law-abiding, hard-working, non-violent citizen because, through personal faith in Christ, he and his family are church-going, Bible-loving, prayerful witnesses to the saving love of God expressed through the cross and resurrection of Christ.

Belfast Telegraph, July 12, 1978

First parade for 15 years

ABOUT 3,500 Orangemen paraded through Killyleagh, Co. Down.

More than 60 bands and 70 lodges took part in the first

Local, the host district, led the procession, followed by Orangemen from the Saintfield, Castlewellan, Comber and Ballynahinch areas.

They set off from the assembly point at Cooley Hill and made their way to the

demonstration field at the Showgrounds on the Comber Road, parading through the village on the shores of Strangford Lough.

On the platform, there were no political speeches. Instead the Rev. J. D. Caldwell, assisted by the Rev. C. W. McKinney, who gave the sermon, conducted a religious service.

LIMAVADY'S "TWELFTH"

Thousands of members of the Orange Order from all parts of the North-West, including Donegal will travel to Limavady for the celebrations tomorrow to mark the anniversary of the Battle of the Boyne in 1690.

More than 1,200 members of the Lodges attached to the five districts forming the City of Derry Grand Lodge will travel to Limavady for the celebrations, and they will be accompanied by about 26 bands.

The parade in the city will be headed by the officers of the City of Derry Grand Lodge — the City Grand Master, Mr. James R. Guy; the Deputy Master, Mr. Robert J. Fleming; secretary, Mr. David W. Brown; treasurer, Mr. R. J. Ferris and the chaplain, Rev. Robert Dickinson.

The Derry contingent will arrive in Limavady at 11 a.m.

Approximately 64 Lodges and bands will take part in the celebrations and the main procession will move off at noon from Church Street for the Orange Field at Roemill Road, via Main Street, Market Street, Irish Green Street and Roemill Gardens. The Derry and Donegal members will lead the procession, followed by Coleraine, Macosquin and Limavady District Lodges.

Derry Journal
July 11, 1978

Marching through Ballyclare— 4,000 Orangemen

This year's Ballyclare demonstration, one of the largest outside Belfast attracted more than 4,000 Orangemen from 78 Lodges in East Antrim.

The demonstration was last held in the market town ten years ago and, as in 1968, there were no politicians on the platform following a ruling by the East Antrim combine committee to eliminate the possibility of incidents at the field.

Belfast Telegraph
July 12, 1978

Orange message at Lisburn

LISBURN'S deputy mayor, Alderman Samuel Semple, a past district master of Aghalee, said at the Magheragall demonstration that today when their Order was being attacked by critics on both sides of the religious divide it was essential to remind themselves and to proclaim to those outside their ranks that for many thousands of people Orangeism meant much more than to be a member of the Loyal Orange Institution of Ireland.

Alderman Semple said: "It is a philosophy, a way of life, a way of looking at religion, at politics, at morality and charity. It is the conviction that reformed Christianity is the faith by which to live and that this

theological motivation should inform and regulate the thoughts, the words and the actions of everyone who subscribes to it.

"Throughout its long history our Order has never suffered from a scarcity of critics — within and without. One can understand criticism and opposition from those who do not share and accept the doctrines of reformed Christianity.

"But what is hard to understand, what is difficult to accept is the attitude of

those who claim to subscribe to the great truths of the Protestant Reformation, indeed some of them ordained ministers of the gospel and some of whom occupy high offices in our churches, but who by their words and actions are, at the best, apologetic in regard to the Protestant doctrines they have pledged themselves to uphold and teach and at worst are subtly equivocating, insidiously compromising and gradually eroding those same doctrines."

About 5,000 Orangemen from 77 lodges in County Down attended the demonstration at the invitation of the local lodge.

They were accompanied by about 60 bands including the Canadian Accordion Band and majorettes from Scarborough, Ontario.

Belfast Telegraph, July 12, 1978

Seamus O'Leary: Provo, Irish Republican Army

THE IRA SUFFER FOR THOSE WHO HUNGER. This saying is painted in large letters on a brick wall in the ghetto where I live. I live in Derry. Only the Protestants and the British call my city, Londonderry. That name, Londonderry, is just one more hated symbol of British domination of my country.

I'm a Provo, a member of the Provisional Irish Republican Army, the oldest underground army in the world. My group will fight by whatever means to achieve our goal: an end to British domination of our country. Then the six counties, called Ulster, will unite with the Republic of Ireland to the South. We will fight for one, united Ireland.

The Protestants dominate everything in Ulster. They outnumber us 2 to 1 - a million of them to 1/2 million of us. Most of them live on the other side of the historic Derry Walls. These walls have segregated us from the Protestants for over 400 years.

I live on the side of the walls where the Catholic ghettos are. My home is called Bogside, or what we call "the bog." We live crowded together in rundown homes. Our so called "parks" are cement parking lots.

Let me continue with how Catholics are treated in Ulster. In Derry and throughout Ulster, Protestants have better jobs, houses, schools, and more voice in the government. The people in the I.R.A. are fed up with this kind of treatment. So fed up are we that we often use violence or terrorism to achieve our goals. Many people can't understand why we use violence. Well, let me tell you, it's the only way to drive the British out of our country. Right now there are 14,000 British troops in Ulster, 2,000 of them are in Derry.

Since we're somewhat of a secret organization, guns and explosives have to be smuggled into Ulster. Smuggling, or gun running, is difficult because of the soldiers' checkpoints on the border and throughout the city. Americans, particularly Irish-Americans, have been an important source of money for guns and explosives. But, over the years, the American money has dried up. U.S. politicians and so-called peace leaders have urged Americans to stop secretly contributing to us.

In 1972, the government searched our homes and took 600 suspected IRA members. They were interned or held in Long Kesh, a prison in Country Down. They were not given a trial. They weren't even told what the charges were against them. Many people in Derry decided to demonstrate against the Internment Act. Our peaceful demonstration soon turned into a horrible nightmare. When it was over, the British paratroopers had murdered 13 Catholics - 6 of them teenagers. I knew every one of the victims. I.R.A. members will never forget that day in 1972. We call it Bloody Sunday.

Don't tell me not to use violence. I won't settle for anything less than TOTAL independence from Great Britain and one United Ireland.

Irish Independent

Vol. 87. No. 152 C

THURSDAY, JUNE 29, 1978

PRICE 12p

BIGGEST DAILY SALE IN



Activity 13:

Role 2

TODAY'S WEATHER

Cloudy, with light rain or drizzle in places at first, becoming mainly dry with bright or sunny spells.

(See Page 25.)

DEATH LIST OF I.R.A. EXPOSED



Archbishop O Flaherty

From RAY MANAGH in Belfast

THE Provisional IRA have several persons on a death list in South Armagh, All Ireland Primate Dr. Tomas O Flaherty revealed yesterday.

The Archbishop, of Armagh said people in the area were living "under the yoke of tyranny."

This tyranny, he said, poisoned the whole atmosphere and spread fear and terror throughout the community.

In South Armagh, he went on, a group had decided to set themselves up as both "judge

WAR NEWS

The Irish Republican Army have issued us with statements claiming the following operations.

Friday June 23

BELFAST

A booby-trap set off by remote control injured three RUC men and one military policeman in Duncairn Gardens. The occupation forces were lured into a carefully planned ambush and were extremely fortunate in escaping without fatalities.

Jay Wear wholesale manufacturers, Lisburn Road, was badly damaged in a double explosion. All vol-

unteers returned to base safely.

Sunday June 25

CROSSMAGLEN

A 200lb bomb was set off by remote control and threw three members of the first Para regiment off their feet. The full charge failed to explode.

FERMANAGH

A member of a UDR patrol was killed and one was injured when their mobile patrol came under landmine and gun attacks from an 8 man A.S.U. using the M60 machine gun.



Republican News, July 1, 1978

IRA execute informer

LAST SUNDAY 25th June the IRA in South Armagh executed Mr. Patrick McEntee from Crossmaglen, and a former member of the British Army.

In a statement they said that he had been "under observation for 18 months. He was then positively identified during a recent interrogation of a member of the State Forces".

The statement continued: "Mr McEntee under interrogation admitted that he had passed information" to the Brits, "whom he met at a pre-arranged point on the roadway near Lislea, in South Armagh."

An IRA spokesman said that the informer on occasions left messages inside a matchbox, which was then placed in a crevice on a wall to be later picked up; that he was receiving regular payments for his information; and that informers in the past had been the cause of much local suffering, raids, arrests, jailings and killings.

Activity 13:

Role 2

Provos admit to soldier's blast death

From ALAN MURRAY in Belfast

ONE BRITISH soldier was killed and another was seriously wounded in separate attacks on troops in the north yesterday.

The 18-year-old soldier died when a bomb exploded behind a wall on the Ballygawley road in Dungannon, Co. Tyrone, was named last night as Pte. Mark Donald Carnie, from Angus in Scotland.

Pte. Carnie, a member of the Black Watch Regiment, was temporarily assigned to the Queen's Own Highlanders, another Scottish regiment, whose base is at Armagh.

Pte. Carnie was a member of a foot patrol which was walking along the New Well road, off the Ballygawley road, shortly after 12.30 yesterday afternoon.

A bomb, believed to have been set off by remote control, exploded behind a wall and Pte. Carnie received fatal injuries. His colleagues were treated for shock and minor cuts.

Wounded

Almost an hour earlier in Belfast a sniper wounded a second lieutenant in the First Battalion of the Light Infantry Regiment. Lieut. Andrew Richard Tre-

lawney (22), a single man, from Cornwall, was in charge of a patrol in Ballymurphy Parade.

It is believed that only one shot was fired by the sniper, who had taken up position at the window of a rear room in a house overlooking Ballymurphy Parade.

The British army said yesterday afternoon that an armalite rifle was used in the attack. The house used by the sniper is occupied by an elderly man and it is believed he was not in the house when the gunman took it over.

The lieutenant's condition in hospital was described last night as "very seriously ill".

The Provisional IRA admitted responsibility for the explosion at Dungannon and it is almost certain that they were responsible for the wounding of the soldier in Belfast.

Englishman in gun running gets 10 years

A 55-YEAR-OLD Englishman, who was found guilty of conspiring to import arms into this country, was sentenced to 10 years' imprisonment by the Special Criminal Court in Dublin yesterday. He was also sentenced to three years for membership of the IRA, the sentences to run concurrently.

Seamus McCollum, a native of Fleetwood, Lancashire, with an address in Martello Terrace, Sandycove, Co. Dublin, had pleaded not guilty to the charge, alleged to have been committed between March and December of last year.

The President of the Court, Mr. Justice D'Arcy, said that they were dealing with a serious, well organised and sophisticated conspiracy. It was enhanced by its mischief to the State. The accused was an active participant.

During the seven-day trial, it was alleged by the prosecution that McCollum attempted to import arms into Ireland under the alias of Robin Kingsley and through a front company known as Progress Electro at 48 Middle Abbey St., Dublin.

Arms were discovered by Belgian customs officers at Antwerp en route from Cyprus to Dublin. They were hidden in bogus electrical transformers.

The arms included bren guns, sub-machine guns, rocket launchers and rockets, mortars and mortar bombs and TNT, and assorted ammunition.

Irish Times, July 19, 1978

Irish Press, July 20, 1978

Activity 13:

Role 2



Robert Cahill: Ulster Defense Association

I'm Robert Cahill. I live in Belfast, an important industrial city in Ulster. Belfast is one-half Protestant and one half Catholic. I'm a Protestant myself and proud of it. My ancestors came here from Scotland way back in the late 1600's.

Most importantly, I'm a Protestant who has vowed to eliminate the I.R.A. gunmen completely and forever. Catholics are out to destroy Ulster. Because I'm a militant Protestant, my group, the Ulster Defense Association, is the target of the outlawed Irish Republican Army. And, the I.R.A. is the target of the U.D.A. We formed our own street army to combat the guerrilla tactics used by the I.R.A.

Power-sharing with the Catholics? No way! We refuse to share power. We want things preserved in Ulster and we've got the force to do it. Our leaders accepted a power-sharing plan with Catholics last year.

To show you the power we have in Ulster, my organization began a general strike of all Protestant workers in Belfast after a power-sharing plan was begun. Sure, there were confrontations with the police, but over 50% of all the workers went on strike! We picketed factories and barricaded streets.

No, we won't accept power-sharing in Ulster. Britain was forced to impose direct rule on Northern Ireland following our strike. We're a determined militant group. We won't sit back and watch while our leaders sell us out. We hate the I.R.A. and we will work to finally put an end to it in our country. My group, the U.D.A., will see to it that Ulster remains Protestant.

Irish Times, July 19, 1978

Fire bomber's appeal refused

A BELFAST man sentenced to 12 years penal servitude on each of three charges of an operation in which fire bombs were planted in Dublin stores on April 9, 1977, lost his appeal against severity of sentence in the Court of Criminal Appeal in Dublin yesterday.

The appeal was taken by Frederick Parkinson (33), married, an unemployed lorry driver, who was convicted on three counts, two of attempting to set fire to two shops in North Earl Street, and setting fire to goods in one of the shops.

Parkinson, who admitted having been a member of the Ulster Defence Association, did not appeal against his convictions, but against severity of sentence only.

Describing the operation, as one which could have had calamitous results, Mr. Justice Henchy, who sat with Mr. Justice Gannon and Mr. Justice McMahon, said that in the circumstances, the sentence could not be viewed as disproportionate to the offence.

Parkinson had admitted travelling to Dublin with instructions to plant fire bombs in four named stores in central Dublin. He made a statement that when he went into a store, one of the devices had gone off in his pocket.

Mr. Justice Henchy said it was clear that there was a planned assault on important stores in the heart of Dublin at a busy time of the day, and the court, in imposing the sentence, was entitled to take into account all the surrounding circumstances.

Belfast Telegraph, July 12, 1978

UDA men who got 'orders to rob'

TWO UDA men were ordered to rob a Post Office because their unit was inactive, a court heard yesterday.

But their plan did not go smoothly, and they abandoned the attempt. Belfast City Commission was told.

The court heard the story when Terence Martin, a 25-year-old hotel security officer, of Lisburn Street, and 24-year-old Hugh Robert Hunter, a labourer, of Ballylone, both Ballynahinch, admitted attempting to rob Lisburn Post Office and carrying firearms with intent on August 21, 1976.

Martin was jailed for six years, and Hunter was given a five-year sentence.

Denver Post
May 4, 1977

PROTESTANT STRIKE

Militants, Troops Battle in E. Belfast

BELFAST, Northern Ireland—(AP)—British troops and police charged groups of Protestant militants in a three-hour battle in East Belfast Wednesday as the Protestant general strike shut down a few factories and cut the work force at others to 50 and 60 per cent.

Wielding batons, soldiers and police waded into gangs from the Ulster Defense Association's street army who stole dozens of trucks and cars to barricade the streets of East Belfast.

The troops and police pushed aside the roadblocks.

The clash, the first since the strike began at midnight Monday, started just after dawn when UDA leaders claimed 4,000 British troops moved into the predominantly Protestant sector. When the fighting died down, UDA sources warned, "We're only regrouping."

THE BELFAST Chamber of Trade said several factories, including an major cigarette plant, were closed by absenteeism, but most factories were producing with 50 to 60 per cent of their staffs on hand. The Harland and Wolff shipyard, the prov-

ince's biggest single employer, reported half the day shift at work.

Some shops that were closed Tuesday reopened Wednesday.

Strike leaders of the Rev. Ian Paisley's United Unionist Action Council promised "more intense" picketing and said they hoped to bring commercial life to a standstill by Monday.

"We want to screw things down a bit tighter each day," said one.

POLICE SAID strikers formed human chains to choke off traffic on streets through Protestant areas of Belfast.

Six bus drivers were reported injured by mobs attacking their vehicles. The drivers' union warned it would pull its men in later Wednesday, which would leave the province without public transit and would be a major boost for the strikers.

Police reported 400 known cases of intimidation on Tuesday. But despite increased police patrols and government talk of decisive action, only seven arrests were reported.

Maureen Sullivan: Sinn Fein Party Leader

My name is Maureen Sullivan. I am a proud member of Sinn Fein. Sinn Fein is Gaelic, or Irish, meaning "Ourselves Alone." It is the name of my political party, the political arm of the I.R.A., the Irish Republican Army. I live in Dublin, the capital of the Republic of Ireland and the headquarters of Sinn Fein.

Our party was formed in 1900 by brave Irish people who hated Irish dependence on the British Parliament. And so Sinn Fein, "Ourselves Alone" began. In 1978, we still have the same vision: one united republic.

Our goal is one Unified Ireland - an Ireland that includes the six counties of Ulster that are now under British control. To achieve a free and independent Ireland, our party encourages all Irish men and women to boycott, or stop buying, all British-made goods. "Buy Irish-Boycott British" posters have been placed throughout the Republic and in the North in an effort to convince people of our goals.

We want the British to leave the Six Counties so that we can govern ourselves. Our goal is to establish a democratic socialist republic including all of Ireland.

Sinn Fein will work for a republic that will have four provincial parliaments located in our four ancient provinces: Ulster, Munster, Leinster, and Connacht. One All-Ireland Parliament, located at Athlone, will be the main governing body of our New Ireland.

We believe our goals are vitally important to all of Ireland. We look forward to the end of British control in our six counties and total unification - once and for all - of all of Ireland.

SINN FÉIN

FOR A NEW IRELAND

OUR AIM

An Ireland of **self-governing communities** in which the people control their own affairs : their own employment, their own natural resources, their own schools, their own wages and prices, their own housing and environment. An Ireland which Irish men and women can call **their own** and take pride in.

OUR MEANS

In the cities of Dublin, Belfast and Cork, and in each of the 32 Counties : **DISTRICT COUNCILS** for every 10-40,000 people, with district administrative offices. Representation for elected **COMMUNITY COUNCILS** on the District Councils. The District Offices to deal with Social Welfare, Primary Education, Trading Practice, Employment Conditions, Job Opportunities, Agriculture, Fishing, Small Industry, Co-operative Enterprise, Housing, Lands and Planning Permission.

The Districts to be grouped together under 15 **REGIONAL ADMINISTRATIONS & FOUR PROVINCIAL PARLIAMENTS** in Ulster, Munster, Leinster and Connacht. A self-governing **GAELTACHT REGION**. An **ALL-IRELAND PARLIAMENT** in Athlone.

BANKS to be nationalised.

MINES AND MINING under public control for Irish profit.

A NEW CONSTITUTION through all-Ireland consultations.

A STATUTE OF BASIC CITIZENS' RIGHTS.

If you want this sort of Ireland, help us build it by voting **SINN FÉIN** or by joining a **SINN FÉIN CUMANN**.

Head Office :

**2a Lower Kevin Street,
Dublin 8.**

Your Local Cumann :

Ba mhaith liom bheith i mo bhall de Sinn Féin.

Ainm

Seoladh

(Send to : Head Office, Local Cumann or 44 Parnell Sq., Dublin 1.)

BOYCOTT BRITISH

116

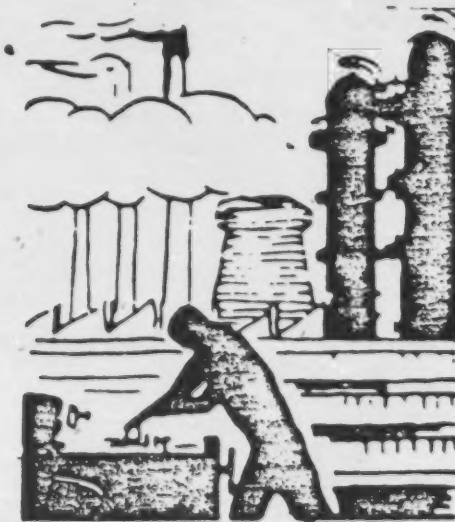


137

BUY IRISH

Activity 13:

Role 4



138

Ian Paisley: Moderator, Free Presbyterian Church

"...I hate the system of Roman Catholicism, but God being my judge, I love the poor dupes who are ground down under that system..."

Those words were spoken by me in 1969 in protest against the Catholic Civil Rights Movement in Ulster. I am Ian Paisley, founder and moderator of the Free Presbyterian Church in Ulster.

I totally oppose the union of Northern Ireland and the Republic of Ireland. Many people call me a militant Protestant. Some even say that I'm helping to keep alive ancient hatreds between Catholics and Protestants. Perhaps that is so, but I know that the more I.R.A. coffins there are, the fewer innocent people will die in Ulster.

I was educated in a fundamentalist Bible School in the United States. When I returned to Ulster, I proclaimed myself the moderator of the Free Presbyterian Church. Though the world-wide Presbyterian Church has disavowed my faith, I believe my church is the chosen one for Ulster.

In 1968 I began to take action against the Catholic Civil Rights Movement. I organized the Loyal Citizens of Ulster and I soon became the leader of the opposition against Catholicism. As Catholic demonstrators approached the famous Walls of Derry, my group tried to keep them out. We were held back by the police.

Following riots between Catholics and Protestants, I was arrested in 1969 on the charge of unlawful assembly. People said that Protestant mobs led by me attacked Catholic marchers at Burntollet Bridge in Belfast. Rather than pay a £30 fine, (\$60) I went to jail. I spent two months in the Belfast jail before I was given total amnesty.

"The day is coming when I will sit in the House of Commons," I said. And I was correct. I was elected to the British Parliament from the Democratic Unionist Party in County Antrim. I still hold that seat today. I believe that even stiffer measures are needed to stop the I.R.A. terrorists. They are the ones who are totally responsible for the desperate situation in Northern Ireland.

This past summer I condemned a Roman Catholic Mass held in London at the Palace of Westminster. It was the first Catholic Mass held in Westminster Palace in 400 years. A mass had not been celebrated there since the Reformation. I protested the service in the name of Jesus Christ. People yelled "Get out" and "rubbish" as I was speaking. This mass was dangerous heresy against the established Protestant Church of England.

We Protestants must stand together to make sure that the great standards for which we stand are kept in Northern Ireland. As my record shows, I will take any action necessary to preserve British rule in Ulster. I condemn so-called Catholic Civil Rights Movement. I totally oppose any system of power-sharing with the Roman Catholics.

"...And God has shown me He has a remnant of people in Ulster. He has His own people here. A chosen people! An elect people! A redeemed people! A blood-washed people! A saved people! A God-fearing people! A separated people! His people! And I believe God!..."

SPECIAL

TODAY'S WEATHER

Dry, with sunny spells.
Temperatures near normal.

(See Page 23).

Irish Independent

Vol. 87. No. 159

FRIDAY, JULY 7, 1978

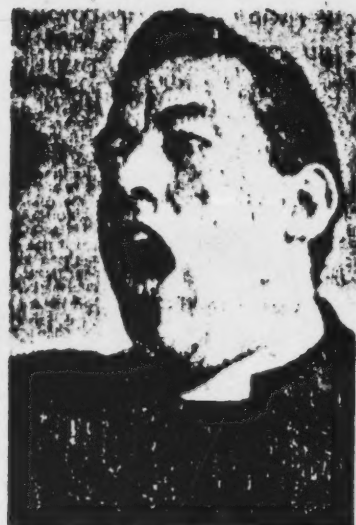
PRICE 12p

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Our Monday morning hangovers — by the class of '78

Blasphemy

Mass called
a deceit
by Paisley



Rev. Ian Paisley

From MARY PUNCH in London
and JAMES KELLY in Belfast

Activity 13:

Role 5

John O'Casey: H-Block Prisoner, Long Kesh

My name is John O'Casey and I'm a prisoner of the British Government. Since 1975 I've lived in H-Block, Cage 10. H-Block is really a prison within a prison. It is located inside Long Kesh, an internment camp in County Down, Northern Ireland.

The British government calls me an internee. In 1975, I was captured and interned, or held without a trial. Soldiers broke into my home and I was taken away from my family. I wasn't even told the charges against me. I was only suspected of I.R.A. Provo terrorist activities.

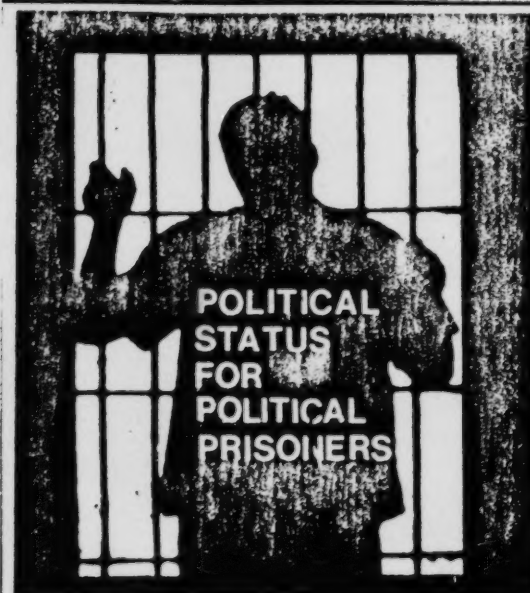
The Special Powers Act, passed by the British Parliament in 1972 gave soldiers the right to capture us and hold us indefinitely without trial. That year, 600 people were imprisoned at Long Kesh. 600 people never told what the charges were against them and never given a fair trial! This year, there are 350 of us in H-Block at Long Kesh.

According to the British government, we have been convicted of serious crimes. But soldiers forced many of us into confessing, using brutal beatings. We believe that we are freedom fighters, not criminals. We had the courage to fight to put an end to foreign control of our country. We will fight until the British get out of Ulster.

All 350 of us consider ourselves political prisoners. We're in prison because of political reasons. We had the courage to act and speak out against the British government. We want to be treated as political prisoners - POW's - prisoners of war. We're not criminals! As a POW we are entitled to much better treatment. When the British government recognizes us as POW's, they will have to admit that we are in prison because of political reasons, fighting against foreign domination of Ireland.

Gaining POW status has become an important issue in Northern Ireland. Throughout the Catholic ghettos, words like, Release Internees, Political Status, and Remember H-Block are painted. This past summer people demonstrated for us. Demonstrations were not only held in Ireland, but in London, also.

Living conditions in H-Block are terrible. My cell is 10 feet by 6 feet. I'm not allowed to have any books, paper, or pencils. The food in H-Block is intolerable. People say H-Block at Long Kesh has the worst prison conditions ever recorded for a civilized country. Most of all, I feel forgotten by everyone except my friends and family.



LURGAN RAC PROTEST

LURGAN Relatives Action Committee will hold a march and rally in Lurgan on Sunday 2nd July to highlight the plight of Republican Prisoners on the blanket in the H Blocks of Long Kesh, Crumlin Rd. and Armagh Gaols.

All organisations and

individuals who are interested in the retention of Political Status are asked to support the march and rally.

The march will assemble at Levine Rd. Kilwilke at 2.30 p.m. and will proceed to Francis St. for a public meeting.

Newry S.F. Picket



THE PICTURES above and below show the Father Murphy Sinn Fein Cumann who have been holding a picket in Hill Street, Newry for the past eight weeks in support of the Republican P.O.W. in H Block, Long Kesh.

The Father Murphy Cumann calls on the people of Derrybeg and the Newry people in general, especially the ex-Republican Prisoners, who should know how much suffering the men in H Block are enduring, to show some support for these brave young Irishmen in their determined fight for P.O.W. Status.

— P.R.O. Father Murphy, Sinn Fein,
Derrybeg, Newry.



London rally backs demand of Long Kesh prisoners

Irish Independent, July 10, 1978

LETTERS

A LETTER FROM LONG KESH

A Chara — After a brief flurry of coverage in the media and a few publicity seeking statements, by certain public figures the political status issue has again been brushed under the carpet. Consciences have been eased and all political advantage has been wrung from the issue, so it is thrown, like a dried out rag, on the political dung heap. The politicians revert back to more important things than the health and sanity of young men, like who should be the head of impotent Councils or whether to take their holidays in France or Spain this year. The clergy go back to attacking the fight for liberation and supporting the British presence in Ireland. As for the media, they continue to give coverage to the people already mentioned no matter how trivial the subject is. Meanwhile, over 350 young men are going through hell-on-earth for the right to be treated as political prisoners. Forgotten by all except, friends and family, they nevertheless

struggle on. Mason and his lackeys, both foreign and home grown, keep repeating that these men have been convicted of serious "crimes". They all seem to forget that over 80 per cent. of these so called convictions were acquired with only "confessions" as evidence, and it should now be clear to even the most naive person how these confessions were extracted. As for the remainder of the prisoners in the H Block, they are not there because of any criminal act for self gain or act of destruction to satisfy some kind of nihilist urge, as some would like us to think. They are there because they had the courage of their convictions to take a gun in hand to rid their country of foreign domination. Where is the crime in that? The young men in the H Blocks are determined to keep up their struggle no matter what happens. Theirs is a hard and lonely battle which is made easier only by the fact that their friends and relatives

support them all the way. If in the future any of the prisoners should die or suffer permanent mental or physical damage because of the conditions they are forced to endure or as a result of the brutal beatings from the screws, then those people who did not use every means at their disposal to do something to change conditions will be as guilty as those who

actually inflicted the suffering and maintained the conditions. I am referring in particular to those in positions of influence, the politicians, the clergy, the media. At the same time we all have a duty to do everything to bring pressure to bear on the N.I.O. and to help to bring the suffering in the H Blocks to an end.

P.R.O., Republican P.O.W.s,
Cage 10,
Long Kesh.

NOTING President's Carter's clamour over the treatment of dissidents in Russia, I am anxiously awaiting the news that America is breaking off all its links with England because of the inhuman treatment of over three hundred dissidents who are presently on the blanket in H-block, Long Kesh.

DECLAN BYRNE
Orchard Road,
Ballybough,
Dublin 3.

Irish Press
July 28, 1978

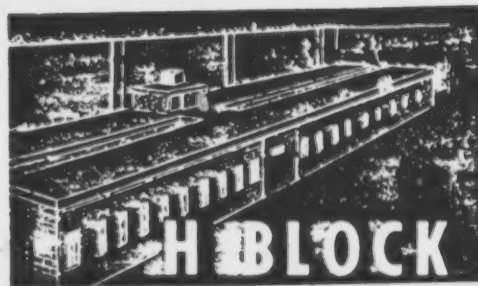
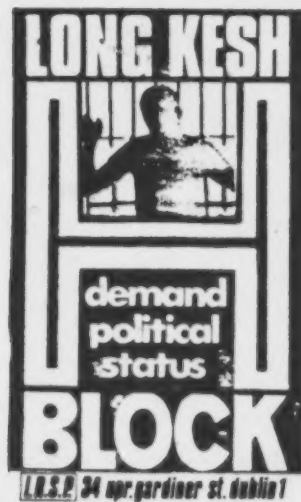
ALL OUT ON 2nd JULY
Sinn Féin Demonstration
Against 'H' Blocks (see page 2)

Derry Journal, July 11, 1978

Republican News,
July 1, 1978

Activity 13:

Role 6



Issued by Irish Republican Socialist Party 34 Inner Gardiner St. Dublin 1.

Andrew O'Reilly: Officer, Royal Ulster Constabulary

My name is Andrew O'Reilly. I'm an officer in the R.U.C., the Royal Ulster Constabulary, the police force in Northern Ireland. It is the R.U.C.'s responsibility to maintain law and order in the streets of Ulster. Although the work I do is similar to most police officers, in Ulster, being a policeman is dangerous work.

My wife and children often fear for my life. Several R.U.C. men have been killed this year in Ulster - murdered by the IRA, the Irish Republican Army. So, to protect ourselves, we all wear bullet proof vests -- both men and women. We are often viciously attacked on the streets, sometimes even young children shout obscenities at us. Oftentimes the strain of being a police officer in Ulster is almost too much to handle.

I make a reasonable salary, paid by the House of Commons in London. Recognizing our dangerous work, the House of Commons recently gave us a raise in pay. Our "danger" money, which is added to our regular salary, was raised from £183 to £50. A beginning recruit, after training, is paid £4100.

I'm a Protestant, like most RUC officers. However, more Catholics are becoming RUC officers in the past years. My home is in Derry, the second largest city in Northern Ireland. I guess you could say I work side by side with the 2,000 British troops stationed in Derry. British troops were sent over in 1969 to help us establish order when fighting broke out between Catholics and Protestants.

Working to stop terrorism is difficult work. This past July, one of my fellow officers was murdered in an ambush with the IRA. Another RUC man was wounded and kidnapped in the same incident in County Armagh. He was missing for three weeks. His wife begged the IRA to reveal his whereabouts. The IRA murdered him too. They told us where his body could be found, but we were afraid the IRA had booby-trapped his body, in an effort to kill more RUC officers.

The hatred the IRA has for us should prove to everyone that they have no desire for peace in Ulster. If it weren't for the work that we do, it wouldn't be worth living in Ulster.

Irish Independent, July 10, 1978

Police fear RUC man's body may be booby trap

By PETER McKENNA

BRITISH security forces are not expected to try to recover the body of a murdered RUC man missing for three weeks in South Armagh until later today.

A body, thought to be that of the policeman, was sighted in the doorway of a house 200 yards from the Armagh-Monaghan border at Cullyhanna yesterday after the Provisional IRA stated the man's remains could be found in the area.

The man, who was wounded and kidnapped in an ambush in which another RUC man died, was Constable William Turbitt (46), whose wife had repeatedly begged the IRA to reveal his whereabouts.

Last night British forces remained suspicious of the IRA statement claiming the area had not been booby-trapped and that it was safe for anyone including relatives to recover the body.

As the light began to fade in the Border area last night the body, possibly dressed in a dark uniform, still lay under bits of iron sheeting at the entrance to the farmhouse.

Meanwhile, police confirmed that they were still questioning a 25-year-old Tyrone man who claimed at the weekend that British troops had forced him to lie in an open coffin in the rear of a jeep while they toured through Armagh city, Blackwatertown and on to Moy.

The man, Mr. Patrick McAleer, of Eglis near Dungannon, is being detained under Section 10 of the Emergency Provisions Act.

POLICEMAN SHOT BY TERRORISTS

By TONY ALAN-MILLS
in Belfast

TERRORISTS shot dead a full-time Ulster police reservist yesterday in a hit-and-run attack on a police station at Castlederg, Co. Tyrone, three-and-a-half miles from the Irish border.

The gunmen, believed to number two or three, drove up to the station and fired at Reserve Constable Jacob Rankin, 37, who was standing outside on guard duty. The attackers fired several more shots at the station walls and then raced away leaving their victim lying bleeding on the ground. No one else was hurt.

Constable Rankin was taken to hospital critically injured and died several hours later after undergoing emergency surgery. He leaves a wife and three young children, aged between nine and 12.

Police immediately threw up roadblocks in the area and troops sealed off cross-Border roads.

Constable Rankin was the third police reservist to be murdered in Ulster this year and was 1978's 50th victim of terrorist violence.

So far no one has claimed responsibility for the killing but it was almost certainly the Provisional IRA who were stung by the shooting of three bombers in a police and Army ambush in Belfast fortnight ago. Security forces have been on the alert for reprisals ever since.

London Daily Telegraph
July 5, 1978

RUC to get £500 'danger money'

THE Royal Ulster Constabulary is to receive substantial pay rises, following decisions announced in the British House of Commons yesterday. As well as sharing in rises of up to 45% for all United Kingdom police forces, the RUC's special "danger money" allowance will rise from £183 to £500.

Irish Times,
July 18, 1978

Tribute paid to work of the RUC

THE ORANGE Order had a very stabilising influence in Ulster affairs, even though some have tried to divide it by direct opposition from without or by sowing discord within, it was stated at Kilkeel.

The Rev. Gerald Sproule, Belfast, a member of the Grand Orange Lodge of Ireland, said at the Mourne District No. 6 demonstration to remember that it is possible to disagree without being disagreeable.

Mr. Sproule said catch cries and slogans might swell the crowds to their side temporarily, but they would neither promote clarity of thought or charity in action.

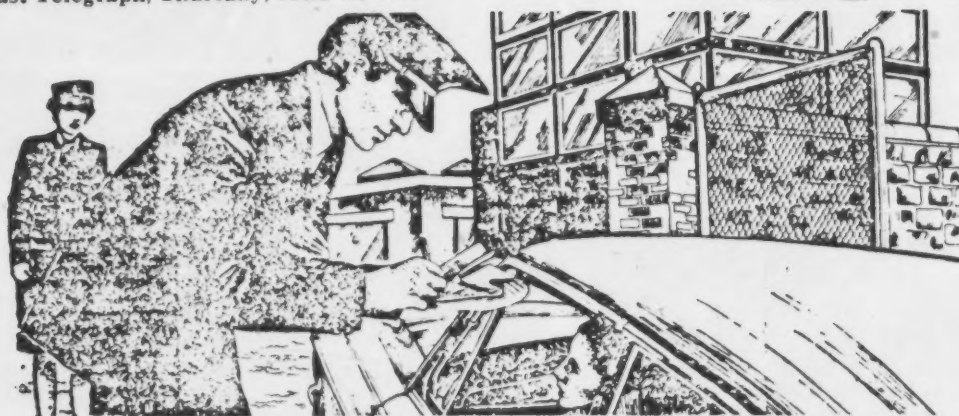
"Not all those who are ecumenically-minded are time-servers, nor are all those who stand aloof trouble makers, but are misguided people on both sides. We stand for unity in essentials, for liberty in non essentials and for love in all things.

"Beware of the spirit of suspicion which gloats over faults, real or imaginary of others and those who highly colour and grossly exaggerate the failings of organisations, societies and churches, instead of rejoicing when good is achieved," said Mr. Sproule.

Sympathy

Extending sympathy to all who grieved the loss of loved ones, who had suffered injury to their persons or damage to their property during the past 10 years. Mr. Sproule paid tribute to the forces of law and order in their community, especially the RUC.

16 Belfast Telegraph, Thursday, June 29, 1978



You could help by joining the Full-time Reserve

The R.U.C. still has vacancies for full-time Reserve Constables. People urgently needed to assist with guard duties, escorts and other important security work—to leave the Regular Force free to deal with crime. Full-time Reservists serve on a contract basis starting at £2,775 per annum, with a substantial housing allowance and a gratuity of £500 (taxable) at the end of three years. If you want to help the community, are at least 5'6" or over in height, and between 18 and 54 years of age, fill in the coupon and we'll send you all the details.

Please fill in this coupon and post it to
The Careers Officer R.U.C. Headquarters, Brooklyn, Knock Road,
Belfast, BT5 6LE Telephone 760111

NAME _____

ADDRESS _____

BIRTH DATE _____ HEIGHT _____

RUC
FULL-TIME
RESERVE

* Maximum height MEN 180 cm (approx. 5'7") WOMEN 162 cm (approx. 5'4")

The Royal Ulster Constabulary

Mairead Corrigan: Peace Leader

Many people say Ulster has "too much religion and not enough Christianity." Whoever said that is absolutely right. The violence in Ulster is almost too much to bear. Everyday I hope and pray that it will end and all of us will live in peace.

As long as I live, I'll never forget August 10, 1967. It was the saddest day of my life. My sister, her three small children, and I were walking in the Catholic neighborhood of Belfast. Suddenly I saw a car being chased by the Army. It came screeching down the street totally out of control. The driver, an IRA terrorist, had been shot and killed by the British Army. The car ran up the sidewalk where we were standing. It all happened so fast. When it was over, two of my sister's children, my little nieces were killed. A third little girl died later in the hospital.

That moment I saw how totally senseless the conflict in Ulster is. I decided it was time to make the streets of Belfast safe for children. Youth are too often innocent victims in this conflict.

My friend, Betty Williams, and I persuaded over 10,000 women to march for peace through the war torn streets of Belfast. Though we are Catholics, many Protestants participated in the march also. Many of them want to put an end to the violence just as much as we do. We're tired, tired of the guns and the bombs. Almost 2,000 people from all sides have been killed in Ulster since 1969. And the violence comes from both sides.

For example, last July, a 23 year old man was seriously injured after a bomb planted by the IRA, the Irish Republican Army, blasted through his flat. On that same day, the IRA kneecapped twin brothers in Belfast. The newspapers said they were victims of an IRA Provo punishment squad.

Then there's the Protestants. Their terrorist organization is called the Ulster Volunteer Force and they are just as violent. A UVF man was sentenced to 18 years in prison for planting bombs in Dublin stores. Bombs in stores! How senseless!

Our aim is to convince everyone to work for peace in Northern Ireland -- Catholics and Protestant alike. We've got to put an end to violence. More Peace Marches were held in 1976 and 1977. We even had a march in London where 10,000 people demonstrated for peace in Ulster. We can prove to the world that we want a lasting peace in Northern Ireland.

This past year our Peace Movement gained world recognition. Betty Williams and I went to Norway to accept the highest prize for peace, the Nobel Peace Prize. We're proud of our peace efforts in Ulster, and we know that it's worth everything we've got for peace in Ulster.

A PRIZE FOR PEACE

Betty Williams saw it happen. Shots rang out as police tried to stop a terrorist getaway car. The car spun out of control. Three children were struck down and killed — innocent victims of a civil war that has plagued Northern Ireland since 1969.

Mrs. Williams, sickened by what she saw, immediately organized a protest rally. She was joined by Mairead Corrigan, the slain children's aunt. Together, the two women organized a series of mass

peace marches in 1976. Thousands of people attended, some pushing baby carriages and carrying signs that read: "Let's build peace brick by brick."

Since 1969, close to 2,000 people have been killed in fighting between Roman Catholic and Protestant extremists in Northern Ireland. Catholics, who make up one third of the population, believe they are discriminated against in government, education, housing, and jobs. Many

Catholics want Northern Ireland to become part of the neighboring Republic of Ireland, a Catholic country. Protestants are determined to keep Northern Ireland under British rule. This resentment has led to violence on both sides.

The efforts of Corrigan and Williams have not ended the fighting in Northern Ireland. But what they have done has not gone unnoticed. Next week, in a ceremony taking place in Oslo, Norway, the two women will be awarded the 1976 Nobel Peace Prize. The two women didn't get the award last year because they had been nominated too late.

Junior Scholastic
December 1, 1977.



Denver Post, November 28, 1976

Thousands Rally in London For Peace in North Ireland

LONDON—(AP) — Thousands of men, women and children marched, sang and wept for peace in Northern Ireland at an international rally Saturday in London's Trafalgar Square.

American folksinger Joan Baez sang, and the archbishops of the Anglican and Roman Catholic churches prayed for an end to more than seven years of deadly sectarian feuding. It was organized by the Northern Ireland Women's Peace Movement, founded 15 weeks ago by Mrs. Betty Williams after she saw three children die.

Police estimated the crowd, drawn from Britain, Ireland and half a dozen other countries, at about 10,500. This was smaller than expected despite clear fall weather.

"THIS IS NOT JUST a rally, this is life," said Margaret Doherty, a Roman Catholic from Londonderry in Northern Ireland. "Just last night we had a call from home. One man had been kicked to death. In retaliation, two young men were shot. Three people last night. That's what it's all about."

"I'm speaking as a woman who has lost my brother to the bloody British Army and my son beaten up and tattooed as a traitor by the IRA (Irish Republic Army)," said Mrs. Doherty. "Nobody has a right to kill."

"Tell the American people," said Mrs. Eilish Jordan, also from Londonderry. "Tell them if they want to send money they can send it for peace, not guns. Most important, we need their prayers."

MRS. WILLIAMS, 32, a Belfast housewife, glanced at the cloudless sky, a London rarity, and declared, "I think this means God is with us."

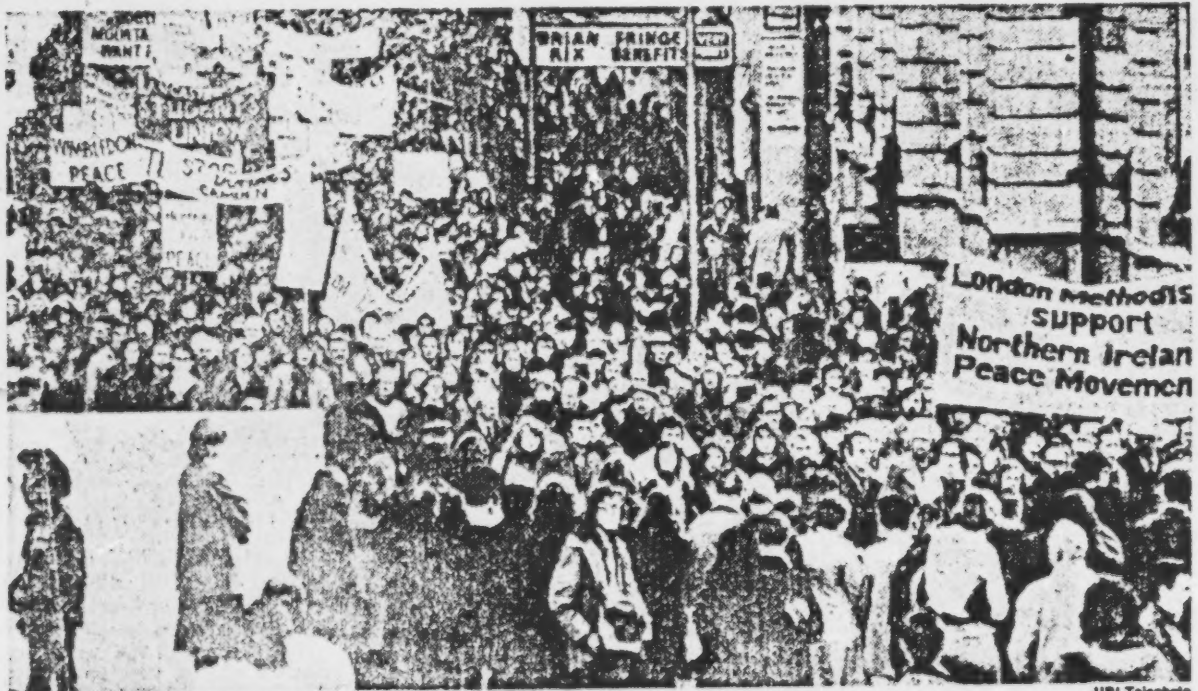
"The world is here today," said Mairead Corrigan, 23, a secretary and aunt of the children whose death, by a slain gunman's runaway car, sparked the peace movement.

Mrs. Ellen Falk Joergenson, 40, from Stavanger, on Norway's west coast, said, "We came because we look up to these women. It is awful when people in the same country have war together, and when it is religious war that is awful too. That's not religion."

PEACE SUPPORTERS took all shapes and colors, from an Indian guru with orange robe to 20-year-old English divinity student, Hugh James, who came 300 miles from Durham because "I felt the Lord was calling me to support the movement."

Danny Gunnery, a wandering Irish minstrel, was resplendent in green Irish dilt. He said he had come from France to show my support for peace. The only thing they're doing over there now is making millionaires out of the undertakers."

Counterdemonstrations were staged mainly by the predominantly Roman Catholic Irish Republic Army which aims to drive the British out of Northern Ireland and merge the province with the Irish Republic. The IRA claims the women's movement plays into British government hands.



PROCESSION OF ESTIMATED 10,500 MARCHERS APPROACHES TRAFALGAR SQUARE
Hundreds of banners were carried denoting delegations from numerous countries.

UPI Telephoto

DECLARATION OF THE PEACE PEOPLE*

We have a simple message for the world from this movement for peace.

We want to live and love and build a just and peaceful society.

We want for our children, as we want for ourselves, our lives at home, at work and at play, to be lives of joy and peace.

We recognise that to build such a life demands of all of us, dedication, hard work and courage.

We recognise that every bullet fired and every exploding bomb makes that work more difficult.

We reject the use of the bomb and the bullet and all the techniques of violence.

We dedicate ourselves to working with our neighbours, near and far, day in and day out, to building that peaceful society in which the tragedies we have known are a bad memory and a continuing warning.

PEACE

Grainne McAleer, 1976

When peace comes to Ireland,
It will be a relief.
It will be joyful, happy and kind.
There will be no more bombs
And no more screaming and shouting.
There will be less news,
More outings,
More joy,
Than there's ever been before.
No border,
No army,
Just peace.
No bombings,
No rioting,
Just peace.
How happy it will be
When there's just peace
Peace through the morning,
And peace through the night.

Deutsch, Richard, Marriad Corrigan
and Betty Williams. New York,
Barrons, 1977, p. 86.

*Courtesy of the Peace People. It is commonly referred to as the Declaration of Peace

John Oliver: Private, British Army

My name is John Oliver. I'm 18 years old and recently graduated from high school, after passing my "O" level exams. Unemployment is high in England. Many young high school graduates can't find work. So I decided to enlist in the Army.

I feel very uncomfortable here in Derry. British troops first came to Ulster in 1969. There are 1,400 of us - men and women - in Ulster now. We all serve rotating duties lasting four months. My stay is almost over. I can't wait for it to end so I can go home.

Over 250 British troops have lost their lives in Ulster since 1969. 18 is the youngest age that a soldier can be to be sent into Ulster. The Army used to send us here at age 17, but then they made a study and discovered that 17 year olds were more often killed than 18 year olds.

Soldiers like me don't really "march" through the streets of Derry. We walk slowly a few steps forward. Then we turn around and walk backwards a few steps. I wear regular army fatigue clothes. I carry a regular British Army rifle.

I'm also well trained in riot control. Strapped on my back is another gun barrel. It is used with rubber bullets. We use rubber bullets for riot control. Let's say there's a riot here near Guild Hall. I'd attach this barrel to my gun and try to injure the "ring leaders" as you Americans call them. Rubber bullets are about 4" long, made of hard rubber. They don't really kill, but they can seriously hurt people.

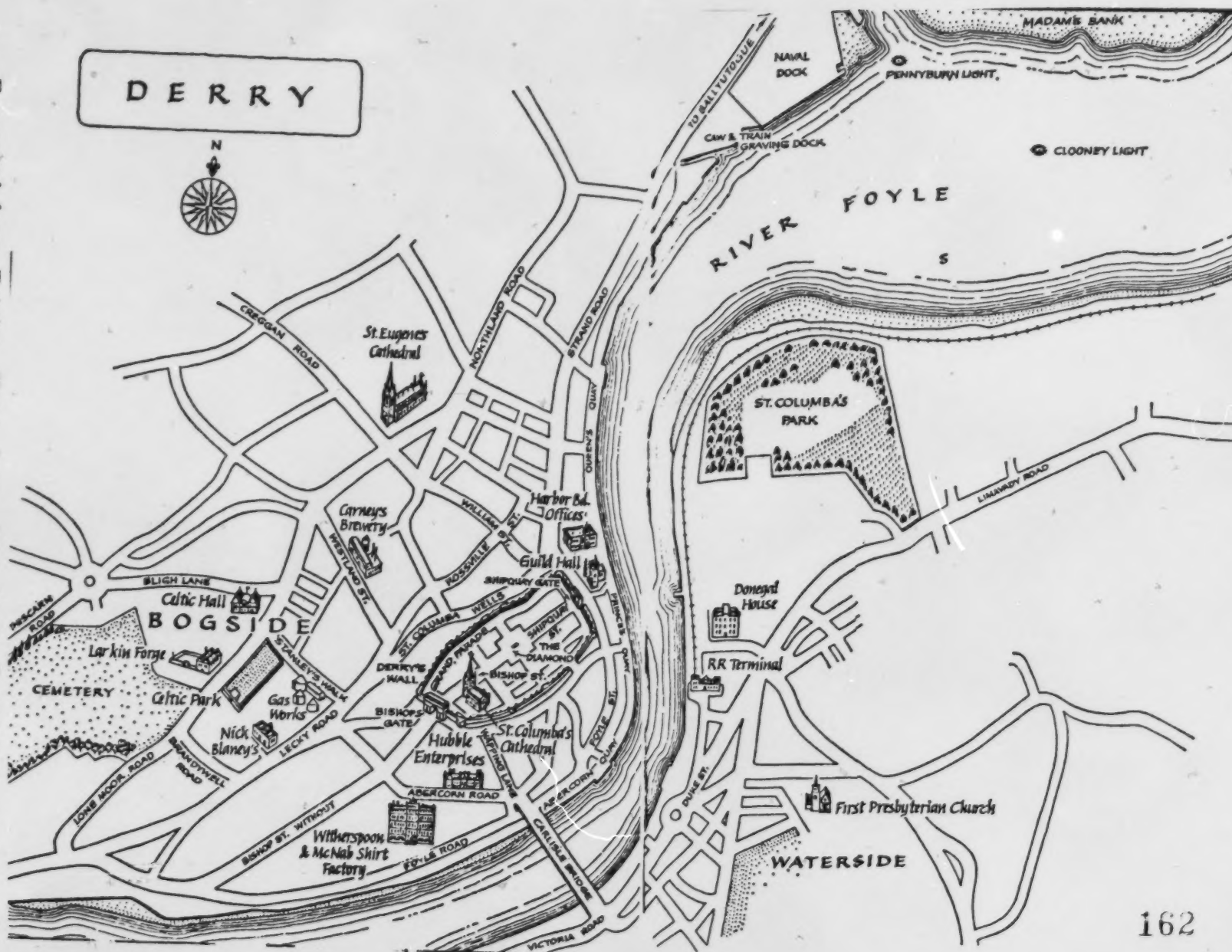
Terrorists from both sides often set booby traps that kill people, so I'm also trained in defusing bombs. Some of us are part of the "Special Air Service." The SAS sometimes darken their faces to stay out of sight while they're stalking out a suspicious area.

Not only do we patrol Derry on the street, but some of us are also in helicopters and in patrol boats on the River Foyle. Many of us patrol Derry in vehicles called land rovers, also. Checkpoints have been set up throughout the city. They are similar to U.S. border points - like when you travel across your border into

Canada or Mexico. We check people's drivers licenses to make sure they aren't carrying a suspicious looking package.

Many female soldiers are stationed here in Derry too. They carry a baton with their thumb attached to the strap at all times. The women also have a revolver, instead of a rifle, and a "wireless" so they can communicate with headquarters. They must be accompanied by one of us while on patrol.

I feel in the middle of this conflict. Since Northern Ireland is part of the United Kingdom, we were sent in to restore order when fighting broke out between Catholics and Protestants in 1969. The Catholics really hate us -- especially when we patrol the ghettos, like Bogside and Creggan. Things have been pretty quiet this summer. Even the Orange Parade, the Protestant celebration on July 12, went on through the streets without any incidents. The Protestants don't want us to leave because most of them want to remain part of the United Kingdom. So that's why there's 14,000 of us in Ulster.



Excerpted from Trinity, Uris, Leon, New York, Doubleday and Company, Inc., p. 282-3.

Belfast Telegraph, July 12, 1978

Eight months after leaving school, you could be in charge of a dozen soldiers.

How do you feel about that?

A little nervous perhaps, but also excited
and enthusiastic?

Fine. You may have the makings of an
Army Officer in one of your local Irish
Regiments.

As soon as you complete your Sandhurst
training, you'll be loaded with responsibilities

For instance, as a young Officer in the
Armoured Corps, you could have tanks,
armoured vehicles and their crews under your
command.

Ask your Careers Master for details: how
and when to apply, length of service, salaries
and so on.

Or contact your nearest Army Career
information office at any of the listed numbers

Telephone: Belfast 21546,
Portadown 34709, Omagh 2258,
Holywood 5717, or Londonderry 2952.



London Daily Telegraph, July 5, 1978

Plea to free man jailed for killing Grenadier officer

By TERENCE SHAW, Legal Correspondent

AN UNEMPLOYED Ulster joiner, jailed for life in Dublin last year for the cold-blooded murder of British Army Captain, Robert Nairac, sought yesterday to have his conviction and sentence quashed by the Dublin Court of Criminal Appeal.

Opening the appeal before three judges of the court, Mr Patrick MacEntee, Q.C., said Liam Patrick Townson, who police claim confessed to the murder, should be freed because of legal mistakes made by the police in arresting and questioning him.

Townson, 25, of Meigh, Co. Armagh, was jailed for life last November by the special Criminal Court in Dublin after a trial lasting several weeks.

He confessed to shooting capt. Nairac, 29, a liaison officer in the Grenadier Guards after being driven to a lonely ruined farmhouse where the officer was being held captive. Capt. Nairac was abducted after a violent struggle with a group of men outside a bar in South Armagh in May last year, and taken across the border to where he was murdered. His body has never been found.

A great soldier

Townson, who had an address in Dundalk, Co. Louth, told police that Capt. Nairac, a Roman Catholic, was refused a request to see a priest before he died. He described Capt. Nairac as "a great soldier" who gave away nothing.

Edward Kennedy: United States Senator

I am a U.S. Senator from Massachusetts. I care a great deal about the conflict in Northern Ireland. Perhaps because my own roots are Irish, I follow the happenings in Ireland with great interest. My great grandfather emigrated from County Wexford Ireland during the Potato Famine.

For the past several years I have publicly spoken out on the human rights issue in Ulster. In 1971, I introduced a resolution in the U.S. Senate urging President Nixon to work for an end to the violence in Ulster. My resolution also recommended total withdrawal of the British Army from Ulster. The resolution failed. My remarks were attacked in England and the U.S. "Kennedy has stirred up a hornet's nest," said many. I was told that I was intruding into the internal affairs of a foreign government.

I strongly oppose the use of violence and killing on all sides of this tragic conflict. I join with President Carter in condemning all forms of American support for the violence in Ulster. Let no American money or guns serve to continue the violence and killing of innocent men, women, and children in Northern Ireland.

I urge support for a partnership between Protestants and Catholics in Northern Ireland. Put away guns and bombs. Give peace a chance. Let negotiations for a plan of power-sharing begin. Let all sides explore together and seek a peaceful compromise acceptable to all.

I appeal to the governments of England and the Republic of Ireland to encourage Protestants and Catholics to come together. Each side deserves to live in peace.

Once peace is achieved, President Carter has offered American assistance to help solve the unemployment problem in Ulster. I agree with his statement and hope that our offer of possible U.S. loans and investments may help to end this tragic conflict.

United States Senate

WASHINGTON, D.C. 20510

October 11, 1978

Americans of all religious and political persuasions have expressed their increasing concern over the continuing bloodshed and violence in that tragic province. Over the years, I have frequently spoken out against the killing and brutality by both sides in Northern Ireland, and I shall continue to lend my support to efforts aimed at ending the tragedy.

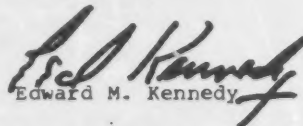
It is evident that continued violence cannot assist the achievement of a peaceful settlement. In that respect, last March, I joined with several of my Senate colleagues in appealing to all those organizations engaged in violence to renounce their campaigns of death and destruction. We appealed as well to our fellow Americans to embrace this goal of peace and to renounce any action that promotes the current violence or provides support or encouragement for organizations engaged in violence.

In addition, I have given my strong support to President Carter's initiative last August on Northern Ireland. I welcome his call for an end to the violence and his support for the concept of a partnership in government between the two communities. Furthermore, the President's generous offer of substantial U. S. aid to promote jobs and investments in Northern Ireland, once a settlement of the conflict is achieved, represents a significant new contribution to the cause of peace.

Hopefully, this important initiative by President Carter will encourage the parties involved to make a greater effort to reach a negotiated settlement that will be fair to both sides and that will guarantee the protection of human rights. Most recently, I have urged the creation of an independent special prosecutor and other steps for the investigation of serious charges of police brutality in Northern Ireland.

Enclosed are some excerpts from the Congressional Record which I hope will be of interest.

Sincerely,


Edward M. Kennedy

Congressional Record

PROCEEDINGS AND DEBATES OF THE 95th CONGRESS, FIRST SESSION

Keynote Speeches at Ireland Fund Dinner Urge Reconciliation in Northern Ireland

SPEECH
OF

HON. EDWARD M. KENNEDY

OF MASSACHUSETTS

IN THE SENATE OF THE UNITED STATES

Friday, May 20, 1977

TOWARD PEACE IN NORTHERN
IRELAND

It is a great pleasure to be here this evening in New York City with so many distinguished Irish Americans and other friends at this annual gathering of The Ireland Fund.

I came here tonight as an Irishman, proud of my Irish ancestry. I also take great pride

Today, the Irish yield to none in their role in the making of America. The waves of Irish immigrants who reached our shores began one of the great movements in history. Fleeing famine and oppression, they found food and opportunity. Landing in Massachusetts and New York, they built the mills that launched the industrial revolution. Migrating to the West, they spanned our continent and changed the course of history.

They say that Irish blood now flows in the veins of one American in every seven. There are more Irish in the United States now than in the Ireland they left behind.

And they have left their mark in every facet of American life. Wherever we look, in business and the labor movement, in literature and music and sports, in science and religion, in public service at every level of government, we find citizens of Irish descent who built our nation and helped to make it strong.

But there is little consolation now. There is little consolation for Ireland or for any who believe in the cause of peace and justice.

Alan Paton, the great South African writer, wrote eloquently about the heritage of fear that is the shameful birthright of young men and women in another land, South Africa, where oppression also rules.

His words are appropriate for the peoples of Northern Ireland and oppressed peoples everywhere:

"Cry, the beloved country," he said, "for the unborn child that is the inheritors of our fear. Let him not love the earth too deeply. Let him not laugh too gladly when the water runs through his fingers, nor stand too silent when the setting sun makes red the land with fire. Let him not be too moved when the bird of his land are singing, nor give too much of his heart to a mountain or a valley. For fear will rob him of all if he gives too much."

Men and women have not known that depth of fear on American soil for more than a hundred years. But they know it today in Northern Ireland.

They know the bombings and the killings. They know the sectarian murders on both sides whose senselessness is exceeded only by their viciousness. They know the myriad ugly faces of hatred and discrimination. They know them well, because these are the conditions under which they live—conditions under which no civilized people should have to live.

Yet, they are the conditions of daily life in Derry and Belfast and almost every other community in Northern Ireland. They are the conditions under which an entire generation of Irish children is being raised and schooled.

The fear of death by random bullet, the terror of a father or mother slaughtered before their children, the indiscriminate cruelty and brutality of a bomb in a crowded shopping center—nowhere else on earth is life so full of horror and destruction as it is today in Northern Ireland.

Even without the close-knit bonds of Irish blood and Irish history, the deepening tragedy of Northern Ireland would demand that voices of concerned Americans be raised against the killing and the violence. But because the killing and the violence go on in a land we deeply love, there is a special urgency to the call for our involvement.

As Americans, we cannot turn aside our eyes when Ireland weeps. We cannot stand silent in the face of their ordeal. We have a solemn obligation to work for peace, to speak against the violence and destruction on both sides.

Our message to each community should be clear. To the Protestants in Northern Ireland, I say that the overwhelming number of Irish-Americans and others in the United States wish them well as they embark on the common search for peace. The government and the people of America stand ready to provide whatever assistance may be appropriate or requested to facilitate a peaceful settlement.

To the Catholics in Northern Ireland, I renew my continuing commitment to speak out for a peaceful settlement that fulfills their basic human rights, that protects them against discrimination in all its ugly forms, and that offers them a voice and role in shaping the society in which they live.

Peace will come to Northern Ireland, and it will come in large part because the Catholic community as a whole has firmly rejected the path of violence as the route to reach its goals.

Too often in recent years, we have seen the age-old tragedy of Ireland enacted and re-enacted. Our prayer must be that the path can be different now, that persons of good will on both sides will try again to pick the pieces up, that at last a compromise can be found acceptable to each community.

As Americans, we stand ready to do whatever may be of help to end the violence and aid the cause of peace. Let the search go on—in Derry and Belfast, in Dublin and London, in Washington and Boston and New York.

Let us pray for the patience and wisdom and understanding needed to make the search effective. If success is to come at all, it will come by slow and painful steps. There is no quick solution or instant cure for the deep divisions and mistrust that now exist.

Tonight and in the future, let us honor the great traditions that bind us together in Irish friendship across the sea. And in doing so, let us honor the cause of human rights, the cause of freedom, the cause of peace for all in Northern Ireland.

Jack Lynch: Prime Minister, Republic of Ireland

In 1976 I was elected the Prime Minister of the Republic of Ireland, an independent nation just like the United States. Ireland obtained independence from England in 1949. As you already know, England continued to rule the six counties north of us, Northern Ireland.

In 1972, my nation joined an organization called the European Common Market. The EEC is a trade organization whose members agree to favorable trade agreements with one another. Since joining the EEC, my nation's prosperity has grown. Farmers get much higher prices for their crops. Employment is rising and inflation is falling. Our economy is growing at a faster rate than any other nation in the EEC.

Although our standard of living is rising in the Republic, it isn't as high as that of Northern Ireland or all of Great Britain. Our people aren't as poor as they've been in the past, but don't live quite as well as people in the North. People in the North receive much help from the British government. Their citizens receive free health care, unemployment payments, housing allowances, free college tuition, and old age pensions -- to name only a few benefits.

The Republic of Ireland has a population of 3,160,000. Unlike the situation in the North, Catholics are the majority of our population. 95% of our people are Catholic. The remaining 5% are Protestant and other faiths.

The situation in Northern Ireland is very complicated. Geographically, Ireland should really be one nation. After all, it's all one island. But politically, it's quite another story.

I favor Irish unity, but only if it is accomplished peacefully. If the people living in the North favor uniting with us to form one nation, that's fine with us. But unification must be done in a democratic and peaceful way. Let people cast their ballots using a democratic method. The will of the majority people must be respected.

The divided people in the North have suffered long enough. No outside force or government should impose a solution on them. The Northern Ireland problem will be solved in Northern Ireland.



Congressional Record

PROCEEDINGS AND DEBATES OF THE 95th CONGRESS, SECOND SESSION

Vol. 124

WASHINGTON, MONDAY, JUNE 19, 1978

No. 94

Senate

IRISH LEADERS VISIT THE UNITED STATES AND SPEAK ON NORTHERN IRELAND

You, the Irish in America, are among our best and most warmly regarded friends. That is why I am glad to be here this evening and bring you warm wishes from Ireland. I hope that you will continue to visit us frequently and renew and consolidate the old ties of blood and friendship, which symbolize for the world our common heritage, our common history and the human values that we share. You have always done us great credit in the United States and we take pride in your achievements.

I needn't tell you that all the news from Ireland is not always good.

Like any country, we have our problems too. The last ten years have shown us all that a violent victory of one side over the other in Northern Ireland, be it a Nationalist or a Unionist victory, would only breed further violence for generations to come and that the mere withdrawal of Britain would not of itself unite Irish men and women who are divided by a legacy of bitterness and mutual fear and distrust. No substitute for agreement between the Irish people will work. No substitute for consent will last. No substitute for the political process will produce a just and viable solution. We are committed to the unity of the Irish people, which we are now, more than ever, convinced can be secured only by agreement between the two main traditions in Ireland, which would respect the rights and safeguard the interest of all concerned. The benefits in terms of peace and stability—which Northern Ireland has never truly enjoyed—and in economic terms, not only for the island of Ireland but for the United Kingdom, would be immense. The cost of the present troubles to both Ireland and Britain is measured in hundreds of millions of pounds. Their cost in human life and suffering is immeasurable. That is what makes the attainment of stability such an imperative. That is what makes a solution based on a just and lasting peace so much in the interest of the people of the two countries.

Since returning to Government, I have met twice with my British counterpart, Prime Minister Callaghan, and I have told him clearly that my Government and our people see British support for Irish unity as being in the interest of the British as well as the Irish peoples. The British Government have not so far supported this policy. But I can report a number of concrete achievements from our talks.

Firstly, because of a proposal to increase Northern Ireland representation in the Westminster Parliament, there was some apprehension of a move towards integration of Northern Ireland with Britain; I have the assurance of Mr. Callaghan that there is not a scintilla of movement towards integration. Such a move would of course produce the consequences which nobody could foretell.

Secondly, both the Irish and the British Governments have agreed that in the short-term they will encourage the political parties within Northern Ireland to come together in a system of devolved government based on the principle of power-sharing, partnership or participation—however described—which both sections of the community can support and sustain.

Next, both Governments have, at our suggestion, taken practical steps to develop economic cooperation, particularly within the context of the European Community. Within the Community, the interests of Northern Ireland are often closer to those of the rest of the island than they are to those of Britain. This is true of agriculture, of the industrial and competition policies of the Community and, particularly of regional policy and regional development.

President Carter in his policy statement last year on Northern Ireland undertook to provide American help in the event of a political solution. We welcomed this and so did most of the political leaders in Ireland. The prospect of practical assistance of this kind is what is necessary and what will tell in the end.

I said earlier that a victory in Northern Ireland of one side over the other would be no victory but a disaster. It would not unite the people there; rather it would divide them even more deeply. Now, I want to say this to all our friends in America, public officials and private citizens alike. Any lobby or organization which has or has had associations with the violence of the fanatics on one side or the other cannot help the Irish on the road to unity. It can only put obstacles on that road and divide both the Irish in Ireland and the Irish in America. Any person in this country who aligns himself with such a group for whatever reason is not helping us, because in Ireland his role will be seen as exploiting the differences between our people and not reconciling them. I make no apology for saying this here. The divided people of Northern Ireland have suffered more than enough.

Elizabeth II, Queen of England

As the Head of State, I, Queen Elizabeth, am the ruling sovereign of the United Kingdom. I succeeded to the throne in 1952 when my father, King George VI, died. My son, Prince Charles, now 30 years old, will succeed to the throne upon my death. We have a Parliamentary form of government in England and James Callaghan is our Prime Minister, the head of the government. I am the ceremonial head of the United Kingdom, although I advise government leaders and keep informed of all government affairs.

I'm very proud to serve a nation of almost 55 million people. We have a very proud history. As a matter of fact, many of your own legal rights and institutions began right here in England centuries ago.

In 1977, the people of England celebrated our Silver Jubilee, marking 25 years of my reign as the Queen of England. This celebration was very similar to your famous Bicentennial, marking the 200th birthday of the United States.

I decided to visit Ulster during the Jubilee summer because Northern Ireland is very much a part of the United Kingdom. Many people told me not to make this trip, fearing that more violence might erupt. But I wanted to show the people of Ulster that I care very dearly about the North.

This was my first visit to Northern Ireland in 11 years. Although I only spent two days in August there, I had hoped my visit would somehow help to heal the wounds in Ulster. The violence in Northern Ireland is senseless and wrong. I crossed the Irish sea in the royal yacht and traveled through the streets of Ulster in an Army landrover equipped with bulletproof glass. 32,000 British troops and police were on duty as a security precaution to prevent any bloodshed. Although bombs exploded before and after, no violence occurred during my brief visit. Rumors were widespread, however. Some said the IRA had planned a "Jubilee Bomb Blitz to Remember."

During my visit, I invited the leaders of the Women's Peace Movement, Mairead Corrigan and Betty Williams, aboard the royal yacht. I totally support their movement to put an end to the senseless violence in Ulster.

Over 1800 people have been killed since 1969 when violence erupted between Catholics and Protestants. In that year, British troops were sent over to establish order and maintain peace.

There are 14,000 British troops in Ulster today. Direct rule from England continues in Northern Ireland today. It is my hope that someday soon everyone can work together in friendship and forgiveness to finally stop the killing in the North.

The violence hurts me deeply. I agree with our Prime Minister, James Callaghan, that until a clear majority in Ulster wish to separate, Northern Ireland will remain part of the United Kingdom.

GREAT BRITAIN



The North's emergency

AN ORDER continuing the Northern Ireland was approved without a vote in the House of Commons last night.

An Order continuing direct rule from Westminster was approved by 35 votes to nil.

Dublin Evening Herald, July 1, 1978.

NORTHERN IRELAND

Royal Blitz in a Troubled Realm

Elizabeth shows the flag in Ulster

There were no casual "walkabouts," as she calls them, and no rides in horse-drawn open coaches past cheering crowds. Indeed, the only touring she and her husband Prince Philip dared was a short ride aboard an army Land-Rover specially fitted with a cocoon of bullet-proof glass. Nonetheless, Britain's Queen Elizabeth II had reason to be pleased with her two-day Silver Jubilee visit to Northern Ireland. Racked by warfare between Protestants and Catholics for the past eight years, Ulster was girded for yet another round of violence, punctuated by what the militant Provisional wing of the Irish Republican Army had said would be a "Jubilee bomb blitz to remember." Instead, a force of British soldiers, police regulars and reservists—beefed up to 32,000 for the occasion—managed to prevent any major bloodshed and allowed the Queen to turn her first visit in eleven years into at least a show of sovereignty over the most troubled province of her realm.

Before the royal yacht *Britannia* sailed through the morning mist of Belfast Lough, violence had already flared up. In Londonderry, the I.R.A. Provisionals claimed credit for a sniper's wounding of two soldiers, while in another Provo attack, a Belfast police reservist was shot in the leg and shoulder. Later, tensions mounted dramatically when a teen-age Catholic boy was shot and killed by an army patrol after he twice refused an order to stop throwing gasoline bombs into a lumberyard. The I.R.A. retaliated by shooting down a soldier guarding a bomb-disposal unit. The bloodshed, said an I.R.A. statement, was "the

direct responsibility of Queen Elizabeth."

Hardly, but her timing might have been better. The day before her arrival marked the sixth anniversary of the start of internment, the unwise British detention plan that summarily imprisoned 2,000 suspected terrorists and thus served to heighten sectarian tensions in Ulster before the program was abandoned in 1975. The day after Elizabeth's departure was another big date in Ulster's calendar of conflict: the anniversary of the closing of Londonderry's gates in 1689 to prevent the forces of James II, the Catholic King of England, from entering. It was rioting touched off by this anniversary in 1969 that prompted the British to send in the army—which has been tied down in Ulster ever since. But the Queen could not be blamed for the timing of the trip. The scheduling was set by then Prime Minister Harold Wilson and his Cabinet way back in 1975.

In any event, Elizabeth used her visit to note a different sort of anniversary. A year ago last week, Catholics Betty Williams and Mairead Corrigan founded the so-called Peace People's Movement, which has attracted mass support from both Catholics and Protestants. The Queen pointedly invited the two women to a reception aboard the *Britannia*. Other royal events: a slow cruise on the floodlit yacht up the coast, which was crowded with onlookers, and an investiture ceremony at Hillsborough Castle at which she bestowed honors on 18 of her subjects.

For her last stop, the Queen visited the New University of Ulster at Coleraine. While I.R.A. bombs went off before and after Elizabeth's stay, a Provo threat to disrupt her time on campus proved to be a hoax. Elizabeth delivered a televised speech from the university, in which she urged Ulster's warring tribes to stop fighting ("violence is senseless and wrong") and to try to "work together in friendship and forgiveness."

While peace in the province is probably still years away, there have been some indications that both sides may be getting weary of the endless conflict. When Ulster's militant Protestant leader, the Rev. Ian Paisley, called a general strike in Belfast last spring, it fell well short of disrupting the city's economy as intended. Among the Catholic minority,

most believe that the security forces are gradually gaining control of the extremists. Most Catholics, moreover, now seem repelled by the Provisional I.R.A.'s cruel brand of hit-and-run, random terror. The latest example was a sniper attack that killed a British marine the day after the Queen departed. Ulster's fatality toll, after eight years of violence: 1,779. ■



Elizabeth and Philip aboard Land-Rover; I.R.A. youths stoning soldier in Belfast
Signs that both sides were wearying of the bloodletting.

Time Magazine, August 22, 1977

James Callaghan: Prime Minister, United Kingdom

What to do with Northern Ireland? No British Prime Minister, King or Queen of England, has been able to answer this question. I'd like to be the Prime Minister that finally settles the "Irish Question" once and for all.

First of all, let me explain that Northern Ireland is an important part of the United Kingdom. It's an industrial center and that's important to us economically. We export goods to Northern Ireland and buy imported goods from them. Shipbuilding in Belfast, the capital of Northern Ireland, is a vitally important industry to us also.

Now let's examine the issue of government. Northern Ireland is represented in the British Parliament, our center of government. Ulster sends 12 representatives, called MP's, to our House of Commons, one of our branches of Parliament. The House of Commons has 635 members. These 12 MP's are elected directly from Ulster. They're not appointed or selected by British people. Irish people elect them!!

In 1969 when fighting broke out between Catholics and Protestants, Prime Minister Wilson sent in British troops to help out the Northern Ireland police force. British troops were to establish order and maintain peace between the two groups. This was the first use of British soldiers for riot control since the Easter Uprising in 1916. By mid-August of that year, British troops in Northern Ireland totaled 4,200 men.

Violence continued. From 1969 to 1971, 43 British soldiers were killed in Ulster. Then, in 1971, the Ulster Prime Minister and British Prime Minister imposed a policy of preventive detention. Suspected IRA members were held or interned without trial. This Special Powers Act became necessary to stop terrorist violence in Northern Ireland.

Violence continued. In 1972, in Londonderry, a Catholic demonstration turned into a bloody riot. The Prime Minister sent in additional troops - paratroopers - to stop the rioting. When it ended, 13 Catholics were dead. Our government conducted an investigation of the Londonderry Massacre, or Bloody Sunday, as it was named. The report indicated that British troops acted within reason in stopping the riot.

Following Bloody Sunday, direct rule from London was imposed on Ulster. The British Prime Minister really had no choice but to dissolve Ulster's limited self-government. British troops remained.

Following these events, a compromise power-sharing plan was worked out between Catholics and Protestants. The plan pleased no one. Protestants began a general strike and since they are a determined majority group, the strike was effective. Direct rule from London was imposed again in 1974, and remains in force today.

Today, keeping 14,000 troops in Ulster is expensive business. England is in the midst of severe economic problems. In 1978, England has already spent 14 million pounds (\$28 Million) in Ulster. "Bankrupt the British so they'll have to leave" is a common attitude among Catholics in Ulster. Bombs explode and it's British money that repairs and rebuilds them. We've even sent economic aid to Ulster to reduce the unemployment problem there.

I'm very much aware of the anti-British feeling in Ulster. Many people are encouraging others to boycott buying British goods. "Brits Out," and "No Queen" are painted on building walls throughout Northern Ireland.

Over 250 British soldiers have been killed in Ulster since 1969. Violence has even spread to London. In 1976, several bombs planted by the IRA exploded in several locations throughout London.

What can England do? Most British people would like to withdraw troops today. We'd like to be rid of the Irish problem forever. But, if we withdraw, it's almost certain that a civil war between Catholics and Protestants would break out. And who would be blamed for the bloodshed? England!!

"Ulster will remain part of the United Kingdom unless a clear majority wishes to separate."

NORTH WEST NEWS

£800,000

That's the bill to get bombed stores in business

Belfast Telegraph, July 12, 1978

9 Bombs Shake London; 10 Hurt

LONDON—(UPI) — Nine small bombs, possibly with timing devices, shook buildings in an area along London's Biggest shopping street early Saturday, shattering windows and setting fires in several businesses.

At least 10 persons were injured in the explosions in London's west end section.

A Fire Brigade spokesman said the cause of the explosions wasn't yet known.

Film editor Richard Bellfield, working in a Wardour St. office when the explosions occurred, said, "They were big ones."

The last bomb explosion in London was June 1 when a small device went off harmlessly at Pimlico subway station.

A number of bombings in Britain in recent years—some of them fatal—have been blamed on the outlawed Irish Republican Army, which is trying to drive the British out of Northern Ireland and unite it with the Irish Republic.

Four Irishmen are on trial in London, accused of seven killings and other terrorism in Ireland in 1975.

GREAT BRITAIN



Excerpted from: Duetsch, Richard, Marriad Corrigan and Betty Williams. New York, Barrons, 1977.

Activity 13:

Role 13

London rally backs demand of Long Kesh prisoners

By PETER McKENNA

SPEAKERS from several organisations called for prisoner of war treatment for the Long Kesh prisoners at a rally of over 5,000 supporters in Hyde Park, London, yesterday afternoon.

Irish Independent, July 10, 1978

The North's emergency

AN ORDER continuing the Northern Ireland was approved without a vote in the House of Commons last night.

An Order continuing direct rule from Westminster was approved by 35 votes to nil.

Dublin Evening Herald
July 1, 1978

'Protestant State' if British got out

COLONEL Robin Eveleigh, author of a book about the role of the British Army in Northern Ireland, said yesterday there would be a Protestant State in the North within a week if the Army was withdrawn.

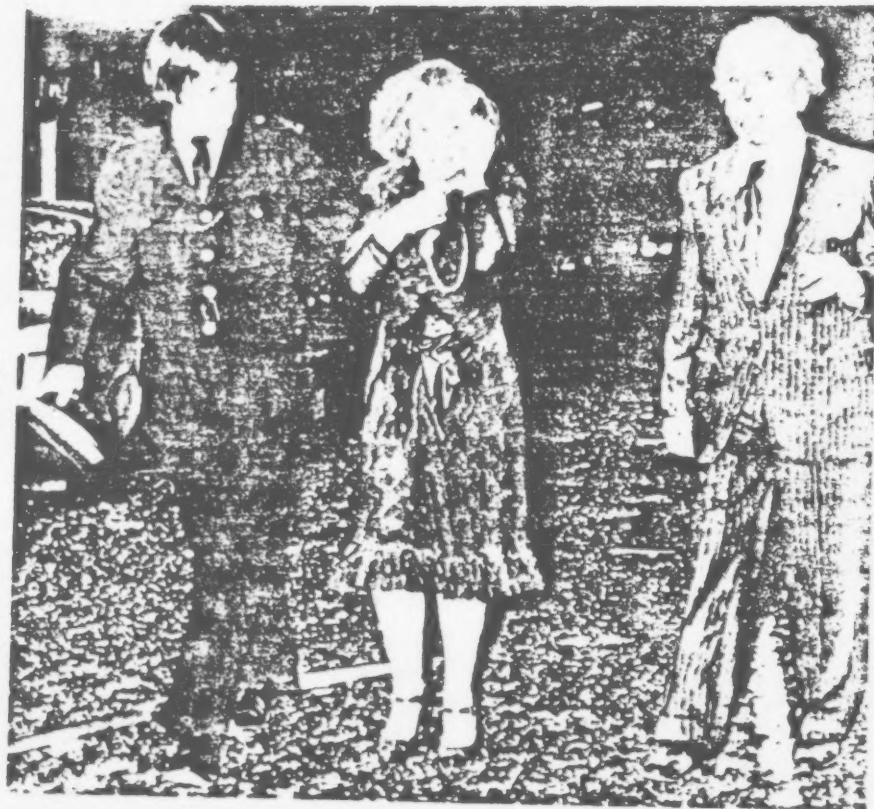
His book questions the constitutional and legal basis for the Army's operations in the North.

In an RTE Radio interview yesterday, Colonel Eveleigh said if the British Army was withdrawn the Catholics in the North would be driven out, because they were militarily far weaker than the Protestants and always had been.

Irish Times, July 18, 1978

Activity 13:

Role 13



Victims emerging from bombed restaurant: A shift in targets and tactics

The IRA's Siege of London

The picture windows fronting on fashionable Walton Street were being refitted with laminated glass and strong wire mesh, and on the street outside, a burly guard patrolled the entrance. "Isn't it ridiculous when you have to turn a restaurant into a fortress?" asked the establishment's owner, Malcolm Livingston. Not in London. At the height of the dinner hour one evening last week, terrorists threw a 3-pound "cluster bomb" packed with nuts, bolts and ball bearings into Livingston's posh restaurant, Walton's, killing two people and wounding nineteen others. It was the third terror-bombing of a London restaurant in little more than a month—and the latest incident in a campaign by the Irish Republican Army to force Britain out of Northern Ireland by murdering Londoners at random.

More than 60 people were crowded into Walton's, one of the city's most expensive restaurants, when the bomb was hurled through the window from a passing car carrying three men and a woman. "I remember looking at the table and seeing red sparks like sparklers," said one diner. "My girlfriend said, 'My God! It's a bomb!'" It went off almost immediately. "After a terrific explosion, there was silence," recalled waiter Donato Chezzi. "Then I heard women and men screaming. It seemed that wherever I looked, all I could see was blood." Many of the victims were flung about

like dolls, their bodies ripped by shards of metal and splinters of glass. Others rushed in panic for the streets—some through the partially shattered plate-glass windows—and emerged covered in blood. "I have been involved with the victims of nine bombings," said Dr. Laurence Martin, who treated the wounded at a nearby hospital. "These are the worst injuries I have seen."

The Walton's bombing seemed to confirm that the IRA had shifted both the targets and the tactics of its London terror campaign, which has taken eight lives and injured 178 persons since August. At first, the terrorists planted their bombs ahead of time in pubs popular with British soldiers, in telephone booths and once in the lobby of the London Hilton. But each time, the terrorists telephoned warnings that the bombs were about to go off. Then the warnings stopped. A bomb exploded beneath the car of Tory M.P. Hugh Fraser, killing a noted British cancer specialist who was strolling by. Fraser and his house guest, Caroline Kennedy, whom he was about to drive to an art class, barely escaped being caught in the blast.

Upper-Crust: Next, the terrorists abandoned the stationary bombs in favor of explosives hurled from cars and containing ball bearings and other forms of shrapnel designed to kill or maim as many people as possible. The victims, like those in Walton's, have been mostly

Newsweek, December 1, 1975

upper-crust Londoners. "The IRA has now taken a deliberate decision to concentrate on the English upper classes," said a source close to the IRA leadership in Belfast. "They do not believe that the English will be able to take this sort of thing for years on end."

The IRA blitz put London—and Prime Minister Harold Wilson's government—on edge. When Queen Elizabeth II opened the new session of Parliament last week, squads of police with dogs trained to sniff out explosives scoured the Palace of Westminster and every visitor was searched twice. The Queen announced Wilson's plan to soothe dissidents in Scotland and Wales by granting limited home rule to those sections of

Britain. But the speech made no concessions to the separatists in Northern Ireland; in fact, it called for extension of Britain's antiterrorist law, which gives the police broad powers to detain, question and expel suspected terrorists.

Explosives: Putting those powers to use, police last week detained eleven persons after a tip from an informer led to the discovery of a 400-pound cache of gelignite explosive hidden in the basement storeroom of an apartment building in the port of Southampton. The gelignite, the same type as that used in the most recent London bombings, was manufactured in the Republic of Ireland, but British officials suspect that considerable quantities of the IRA's explosives,

weapons and funds come from sympathizers in the United States (following story). Police mounted an extensive search of the passenger liner Queen Elizabeth II, which was berthed nearby after arriving from the U.S. late last month; they found traces of gelignite—of a different type from the explosive discovered in the apartment building. That seemed to confirm the possibility of an IRA "American connection." But the authorities still faced the gargantuan task of trying to stop random bombing attacks in a sprawling city like London—a task that may be accomplished only by a political solution to the Northern Ireland problem.

—RICHARD STEELE with PETER R. WEBB in London

Jimmy Carter: United States President

I was elected President of the United States from the State of Georgia in 1976. In my campaign, and throughout my term of office, I have expressed an important concern: human rights. I have pledged myself to do all I can to ensure that every citizen of the world has his own human rights, the rights of every human being.

In September of 1977, I spoke out against the violence on both sides in Northern Ireland. Americans care a great deal about Northern Ireland. Our nation has 18 million Irish Americans, more than the entire population in all of Ireland today. I have also spoken out publically against those few Americans who support the violence by contributing money, arms, and ammunition to militant groups that are opposed to peace in Ulster. Any American citizen who contributes to this violence will be prosecuted to the fullest extent of the law.

I have also encouraged the leaders in Great Britain and Ireland to make a peaceful settlement of this tragic conflict. I support a partnership between the Protestant and Catholic communities in Northern Ireland.

Once peace is achieved - a just and lasting peace acceptable to all - I have suggested that the United States help to repair war-torn Ulster. Our help could be in the form of U.S. investments to provide badly needed jobs in Ulster. Congress might also approve foreign aid money to help stimulate the economy in Northern Ireland.

Our offer of help in the form of U.S. investments is a positive step. The people in Northern Ireland must understand that U.S. help will come only after peace is achieved in Ulster. We hope it will provide the incentive needed to finally achieve peace in Northern Ireland.



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Senate

PRESIDENT CARTER'S STATEMENT ON NORTHERN IRELAND

STATEMENT BY PRESIDENT CARTER ON NORTHERN IRELAND, AUGUST 30, 1977

Throughout our history, Americans have rightly recalled the contributions men and women from many countries have made to the development of the United States. Among the greatest contributions have been those of the British and Irish people, Protestant and Catholic alike. We have close ties of friendship with both parts of Ireland, and with Great Britain.

It is natural that Americans are deeply concerned about the continuing conflict and violence in Northern Ireland. We know the overwhelming majority of the people there reject the bomb and the bullet. The United States wholeheartedly supports peaceful means for finding a just solution that involves both parts of the community of Northern Ireland and protects human rights and guarantees freedom from discrimination—a solution that the people in Northern Ireland, as well as the governments of Great Britain and Ireland can support. Violence cannot resolve Northern Ireland's problems; it only increases them, and solves nothing.

We hope that all those engaged in violence will renounce this course and commit themselves to peaceful pursuit of legitimate goals. The path of reconciliation, cooperation and peace is the only course that can end the human suffering and lead to a better future for all the people of Northern Ireland. I ask all Americans to refrain from supporting, with financial or other aid, organizations whose involvement, direct or indirect, in this violence delays the day when the people of

Northern Ireland can live and work together in harmony, free from fear. Federal law enforcement agencies will continue to apprehend and prosecute any who violate U.S. laws in this regard.

U.S. Government policy on the Northern Ireland issue has long been one of impartiality, and that is how it will remain. We support the establishment of a form of government in Northern Ireland which will command widespread acceptance throughout both parts of the community. However, we have no intention of telling the parties how this might be achieved. The only permanent solution will come from the people who live there. There are no solutions that outsiders can impose.

At the same time, the people of Northern Ireland should know that they have our complete support in their quest for a peaceful and just society. It is a tribute to Northern Ireland's hardworking people that the area has continued to attract investment, despite the violence committed by a small minority. This is to be welcomed, since investment and other programs to create jobs will assist in ensuring a healthy economy and combating unemployment.

It is still true that a peaceful settlement would contribute immeasurably to stability in Northern Ireland and so enhance the prospects for increased investment. In the event of such a settlement, the U.S. Government would be prepared to join with others to see how additional job-creating investment could be encouraged, to the benefit of all the people of Northern Ireland.

I admire the many true friends of Northern Ireland in this country who speak out for peace. Emotions run high on this subject and the easiest course is not to stand up for conciliation. I place myself firmly on the side of those who seek peace and reject violence in Northern Ireland.

Leslie Stahl: CBS News Correspondent

My role is a difficult one, but I like excitement, and that's what being a newscaster is all about. My job is to get the news - from Ireland, England, and the United States, and report it to the world. I am a news correspondent for CBS, a television station in the United States.

The job of reporting news has changed a great deal since I was your age. Technology - new inventions - have changed my job. For example, when news breaks anywhere in the world, correspondents report back to Washington D.C. and New York via satellite. People see me "live" in their living rooms from anywhere in the world. Our world is certainly shrinking. A generation ago, communication satellites floating around in space were only remote dreams in someone's mind. Another important change that I very much feel a part of, is that I'm a woman newscaster, something unheard of a generation ago.

Remember last year when President Sadat of Egypt flew to Isreal to meet Prime Minister Begin of Isreal? We were there reporting every minute of that historic visit on live television. Some people even think that my colleague, Walter Cronkite, was in part responsible for this meeting between Begin and Sadat.

I feel the same excitement about this assignment as I felt about the Middle East. Many people consider the conflict between Catholics and Protestants in Northern Ireland older than the conflict in the Middle East. But the conflict in Ulster doesn't make our newspapers as frequently as the conflict in the Middle East. Part of my job is to make people realize that peace is important here in Ulster, too.

YOU HAVE AN IMPORTANT JOB. YOU REPORT THE NEWS TO NORTHERN IRELAND, THE REPUBLIC OF IRELAND, THE UNITED STATES, AND THE WORLD

Special Instructions:

1. Walk around the room and interview people. Find out everyone's position on the conflict in Northern Ireland. Take notes using a clipboard. Prepare your broadcast.
2. If you've been trained to use video-tape equipment, record some important interviews.
3. Important events and "news break-throughs" should be posted on the board in the form of headlines for the entire class to read.
4. Present the news at the end of each class period. If you need a "special report," ask your teacher for permission to interrupt the class for a special announcement. This "news break-through" should be reported immediately, interrupting any regularly scheduled events.
5. Your job is to present the news. Your classmates can't possibly know everything that is going on. You must keep them informed. President Carter watches the evening news every night. You've got to keep the entire world informed about the situation in Ulster, the United Kingdom, and the United States.

Activity 14: What's the Answer?

Introduction:

In this activity students are provided several alternatives for resolving the conflict in Northern Ireland. Is the answer a continuance of direct rule? Full integration into the United Kingdom? A Protestant State?

After assessing the present situation in Ulster, students examine several recent newspaper articles from Northern Ireland, each advocating a different course of action. The next activity, "Derry or Londonderry," should follow this activity.

Objectives:

At the conclusion of this activity, students will be able to:

- assess the present situation in Northern Ireland.
- compare methods of resolving the conflict in Northern Ireland.
- articulate about the difficulty of resolving the conflict in Northern Ireland.
- categorize courses of action proposed for Northern Ireland.

Procedure:

1. Divide class into small groups. Duplicate and distribute article from Time Magazine, "Ten Years After, Hoping and Coping." From this reading, what does the future hold for Northern Ireland? Pay particular attention to the last sentence of the article, "...in ten or 15 years, Lord only knows what sort of weaponry will be available to terrorists." What is the "mood" of this article? Pessimistic? Optimistic?
2. Duplicate the collection of newspaper articles and accompanying worksheet. Next, distribute the articles advocating different courses of action in Northern Ireland. Instruct students to categorize these articles, using their worksheets. Students must cite reasons for their choice of categories. For example, why do they think a Protestant State would lead to further violence?

3. Student groups should now compare their results, assessing the implications of the courses of action advocated in the articles.
4. Refer again to the Time Magazine article, and ask which, if any, of these newspaper articles proposes an answer for Northern Ireland. Perhaps the alternative, power-sharing, will be mentioned in this discussion, the topic of the next activity, "Derry or Londonderry."

Time: Two class periods

Materials:

Student handouts:

Time Magazine article: "Ten Years After,
Hoping and Coping"

What's the Answer? (Collection of newspaper articles)

What's the Answer? (Student worksheet)

What's the Answer ?

Place the articles you have read in the appropriate column, explaining the reasons for your choices.

WILL PROBABLY LEAD TO MORE
VIOLENCE IN NORTHERN IRELAND

WILL PROBABLY LEAD TO PEACE
IN NORTHERN IRELAND

NORTHERN IRELAND

Ten Years Later: Coping and Hoping

There is less violence, more repugnance against terrorism, but no real solution—yet

Honorable members dived for cover under their antique, leather-padded benches last week as demonstrators protesting Britain's military presence in Northern Ireland hurled something worse than slogans at the august mother of parliaments. Despite strict security, a man and a woman had managed to smuggle a truly noxious bundle of objections into the visitors' gallery at Westminster: packages of horse manure. After bombarding the M.P.s with the missiles, the coprophilic dissidents—one of whom was Yana Min-toff, 26, daughter of the Prime Minister of Malta—were dragged off by police.

The extraordinary invasion signified the onset of Ulster's "marching season," when the war-weary province's Catholics and Protestants celebrate—separately and often violently—past sectarian milestones. This week Protestants will don their orange sashes to parade through Belfast in honor of William of Orange's victory over England's last Catholic monarch, James II, at the Battle of the Boyne in 1690. Four weeks later, their opponents will parade in doleful memory of "Internment Day," the anniversary of a 1971 British military roundup where hundreds of Catholics were jailed without trials.

Ten sad years have passed since a peaceful civil rights movement blossomed among the Catholic minority, unexpectedly catalyzing violence and hatred in Northern Ireland. To date, the war between Ulster's Catholics and the Protestant majority—with British army regulars caught between—has left 1,837 dead, thousands disabled, and an uncountable number seared with fury against their neighbors. (Among the most recent fatalities: two Ulster constables, a reserve member of that force, and a young Belfast Catholic.) TIME London Bureau Chief Bonnie Angelo reports on Ulster today, and how its people have learned to cope with terror, and even to hope that it may some day end:

At the gate to the Protestant cemetery on Catholic Falls Road in Belfast, Canon Pádraig Murphy, a towering Roman Catholic priest, and the Rev. Terence Rodgers, Rector of the Protestant Church of Ireland, greet families who have come to visit their dead. It is "Friendship Sunday"—one of four during the year when Protestants can be guaranteed safe conduct into this Catholic stronghold. The two men find discernible improvement in attitudes in Belfast, while reluctantly acknowledging that a new outbreak of violence has left nine dead in the preceding ten days. "A lot of it isn't political any more," observed Rodgers. "It is sheer gangsterism." Murphy concurs: "It only takes a few thugs

to hold the whole community at ransom."

The two clergymen are fearful that Belfast is being unfairly portrayed around the world. But a first impression of the city is upsetting. Streetside windows are bricked against bombs. Barricades seal off free movement: the downtown shopping area is accessible only at stringently guarded checkpoints. British soldiers patrol the streets, 13,800 of them for six counties with 1.5 million people. And there is the fence, a political statement of corrugated metal that jaggedly separates Protestant and Catholic neighborhoods.

In rural south Armagh, a border county known as a stronghold of the Provisional wing of the Irish Republican Army (Provos), Eugene Reavey, a Catholic, declares: "The deaths mean no more than highway statistics. If it doesn't touch you, you don't notice." Three of the dead were his brothers. Two were gunned down as they watched television in the family cottage. A third lived long enough to relate the fact that the killers were in British army uniforms. No one knows for certain, however, what Protestant faction (some Ulstermen are volunteer British army members) was behind the atrocity.

Reavey lives with fear. His wife Roisin talks of leaving the country when their three young children reach their teen years. Reavey, a prosperous builder and poultry consultant, looks at his six-month-old son gurgling happily, and reluctantly agrees. "The young fellow, I worry about him."

Leaving the country is not really an option for the average family. Money is scarce, roots are deep. On Belfast's hazardous Springfield Road, the Catholic Anthony Meli family speaks for those, both



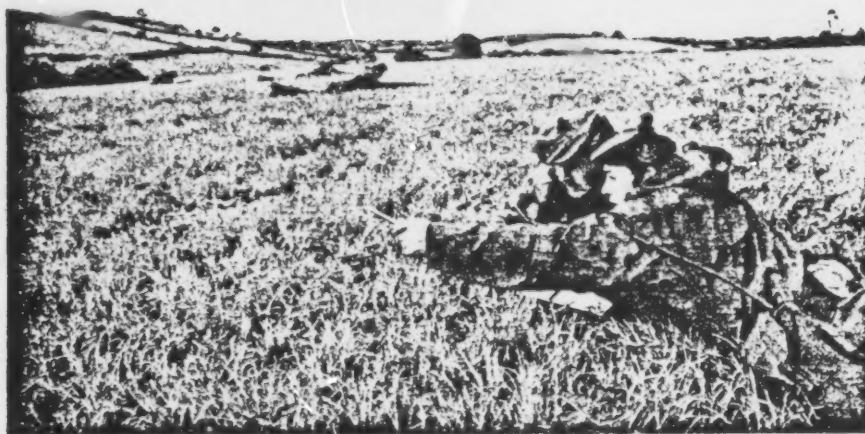
Gutted car and bombed-out Belfast

Protestant organization parading in Dromara



Row housing in Londonderry with graffiti



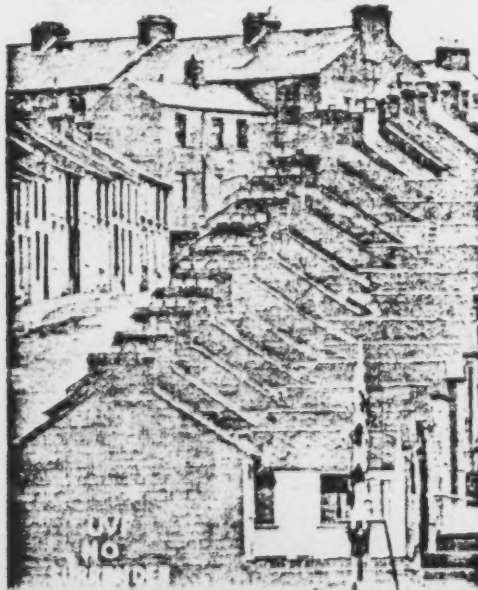


Members of Queen's Own Highlanders sweeping countryside on hunt for Irish Republican Army



Wife of slain Ulster constable, ambushed by the I.R.A., is comforted at funeral

slogan of Protestant Ulster Volunteer Force



Protestant and Catholic, who will not leave. "The street still feels home," says Rose Meli—even after her son Tony, 13, unwittingly triggered a crude anti-personnel bomb that blew away his right arm, half his left hand and his left eye. Springfield Road is one of the so-called sectarian interfaces, where small children, Catholic and Protestant, play on their separate sides, hurling obscenities, and worse, across the divide. "It's all very well these people saying it's coming along better," says Rose coldly. "It's working out for them, sitting there in city hall, drinking coffee. The only thing we've got in common is our lives. That's all. Our life and our death."

On Lisburn Street, Evelyn Robb, 58, a Protestant, picked through the few recognizable bits of merchandise from the sodden, charred heap that had been her draper's shop before the Provos set bombs next door. The target had been a small factory; Robb's business was an uninten-



Reavey parents visiting sons' graves

Worrying about the young.

tioned casualty. "This is my fifth time," she said impassively. "The reason? I don't consider reason at all." She sighed heavily. "But, oh yes, I'll open again."

Still, the level of violence in Ulster did seem to be abating, until recent days. This may in part reflect a drop in American contributions "to help the widows and orphans of Ireland," which instead bought arms for the Provos. This aid, sometimes offered innocently to relieve hardship, had been estimated at some \$2 million annually. This year New York Governor Hugh Carey and Massachusetts Senator Edward Kennedy have led a public drive to halt that flow of funds. War-weary Catholics are increasingly turning their backs on the Provos. Protestant militance also has declined, and even the activist Ulster Defense Association is beginning to talk about nonviolent solutions to the excruciating dilemma.

Austin Currie, 38, is the protesting Ulster parliamentarian whose initial sit-in at a County Tyrone public housing development sparked the civil rights movement. He now lives outside Dungannon in a house equipped with bulletproof glass, security locks, alarms and floodlights. The house, peppered with 68 bullet holes, has been attacked more than 20 times by extremists of both sides. Currie's wife Annita has been brutally beaten by intruders, who scratched UVF (for the Protestant Ulster Volunteer Force) on her bosom. Says Currie: "What has happened here over the past ten years is only larger and more intense than what has happened in the past 60, or longer. The reality is that whether we like it or not, we all live on the same small island, and our political futures are bound to one another." Looking back over the decade since his housing sit-in, he observes that "the number of people who have a sneaking regard for the 'idealism' behind the violence has diminished." But, he warns, "in ten or 15 years, Lord only knows what sort of weaponry will be available to terrorists."

Belfast Telegraph, Wednesday, July 12, 1978 7

End direct rule by militancy — Craig

By David Watson,
Our Political
Correspondent

Irish Times, July 18, 1978

'Protestant State' if British got out

COLONEL Robin Eveleigh, author of a book about the role of the British Army in Northern Ireland, said yesterday there would be a Protestant State in the North within a week if the Army was withdrawn.

His book questions the constitutional and legal basis for the Army's operations in the North.

In an RTE Radio interview yesterday, Colonel Eveleigh said if the British Army was withdrawn the Catholics in the North would be driven out, because they were militarily far weaker than the Protestants and always had been.

UNIONISTS must "unite or perish", Mr. William Craig said today — and in an outspoken attack on Government policies said direct rule must be ended even if it meant militant action.

He told Orangemen at Carnalbana that the ending of direct rule must be the first objective, because it was not only an undemocratic form of government, but also both bad and dishonest — and an even greater source of instability than that of the IRA threat.

'Violence not the answer'

The demonstration at Ballygawley in Tyrone was told that violence is not the way to produce a better society.

The Rev. Ernest Long of Dromara, Co. Down said there was political machinery here by which to obtain political objectives. Violence must never again be the means of compelling Government measures which should always be the result of careful planning for the good of the family and its law abiding citizens, he said.

"Politicians and people must strive to find political patterns which will work in our divided community," he said.

"There is a need for new political initiative here. We need movement in place of stalemate."

Mr. Long said the Orange Order believed in devolved government as the proper way to govern Northern Ireland.

"We are indebted to Britain for many things but if we have been beneficiaries from our British connection it has been a two-way thing, for Ulster's contribution to Britain has been a worthy one down the years," he said.

Mr. Long praised the leadership of the Orange Order and its members for their restraint and for their determination to keep the peace and to support the law keeping agencies.

"We are not out of the tunnel of trouble yet but the spirit of our Ulster people is such that they will emerge from these awful years to face the future with courage," he said.

The meaning of integration

Hibernia, July 13, 1978. By Hugh Munro (adapted)

I'm amazed that people in high places don't understand what the term "integration" means in Northern Ireland. Some people think it means getting five extra seats in the House of Commons in London. Integration means, quite simply, the merging of Northern Ireland with some other political unit - perhaps the 26 Counties to the South or Great Britain as a whole. Then separate government institutions for Northern Ireland would no longer be necessary.

Remember when Scotland united with England in 1707? The separation Scottish government was swept away. This system worked. It worked because it was complete. It created a situation where a Scotsman could feel himself to be the equal of an Englishman.

But the Irish Act of Union was different. That union was a union of two parliaments. The separate government of Ireland was left intact. The only difference was that the government now had to get its legislation passed in London. Also, the men who directed that government were almost always non-Irish. The Irish could see that they were not on an equal basis with the people of Great Britain -- and the union failed.

Northern Ireland today is governed just as all Ireland was from 1801 to 1921. It has its own special government. That government is directed by London, with Northern Ireland's own elected representative shut out. In other words, Northern Ireland is a colony, just as Ireland was from 1801 to 1921.

It can't go on. Colonial direct rule is bound to shut out the Northern Irish majority. Nor will power-sharing work. The only possible government for the North is integration.

Integration has some attractions. Under integration, there would be no Irish government, no need for separate Northern Irish politics, and therefore, no need for religious divisions. If Britain really felt the Northern Irish to be her equals, integration would be automatic.

The difference between direct rule and integration is great. It is the difference between the Northern Irish being treated like a colony and being full and equal citizens of the United Kingdom to which they belong.

But as the world knows, integration with Great Britain is not going on. Since the time of King John, it has been England's policy to rule its Irish territories at arm's length, through a local Irish government. So it will probably remain. The importance of the integration issue is that integration is the only policy which makes sense -- and it's the policy she will probably not adopt.

And so the situation must continue on until a majority of the Northern Irish realizes that they are and always will be second class citizens in the United Kingdom.

We must begin to look for a new identity.

WE MUST STRIVE FOR A FUTURE BEYOND DIRECT RULE

Belfast Telegraph, June 29, 1978. By Barry White (adapted)

Direct rule suits no one completely and everyone a little bit. The British government officials are more acceptable than Protestant Minister, or Catholic Minister. There isn't any alternative to direct rule when both sides, Protestant and Catholics, hold a veto. And they've both shown they're prepared to use it. But to accept it forever and not strive for something else, is only putting a lid on Northern Ireland.

Many of us pretend that Northern Ireland can carry on in this limbo. It may be bearable now, but not for long.

Activity 15: Derry or Londonderry?

Introduction:

Throughout history, Derry - or Londonderry if you prefer - has been at the forefront of the conflict in Ulster. First named Derry by St. Columbia in 546 A.D., the city's name was changed to Londonderry in the 17th Century by a group of London merchants. The famous Derry Walls, over 400 years old, have - and to a certain degree - do today, segregate Protestants from Catholics. Ironically, Catholics are a majority group here. Yet through gerrymandering and other types of discrimination, Catholics have been unable to obtain positions of power on the local level. The city was the first to explode during the troubles of 1968 and it was the site of Bloody Sunday in 1972.

In this activity, students compare Derry to their own city and get a glimpse of what many people hope is a "before and after" picture of Derry or Londonderry.

Objectives:

At the conclusion of this activity, students will be able to:

- cite examples of the segregation of Protestants and Catholics in Derry.
- compare two different accounts of Derry.
- compare Derry to their own city.
- define power-sharing.
- articulate about power-sharing as a peaceful alternative for Northern Ireland.
- identify examples of power-sharing.
- demonstrate increased competency in map skills.

Procedure:

1. Instruct students to write a few short paragraphs describing their own city. How would you describe it to someone who has never seen your city? Students should include some of the following:

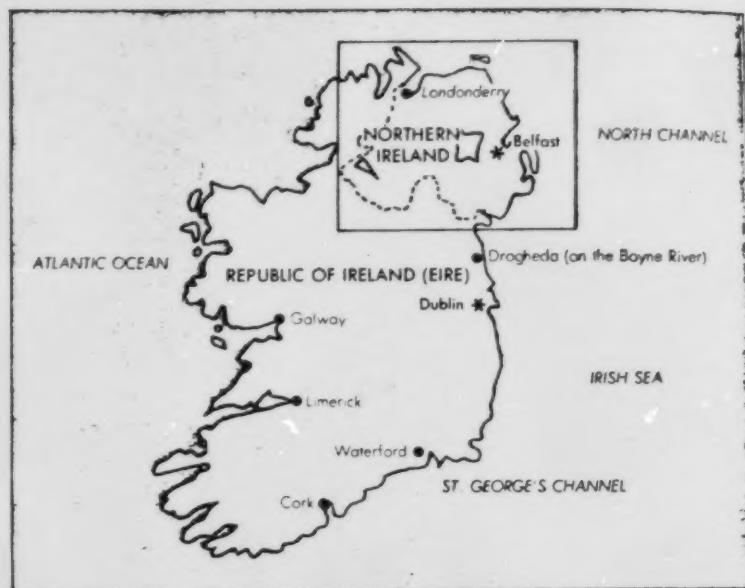
local government
residents - housing
employment patterns
geography
history

Ask several students to read the accounts of their city aloud. Begin a list of characteristics on the board, asking students to add to the list describing their city.

2. Distribute student reading, "Londonderry." Ask students to compare this description of Londonderry to their own city.
3. Have students locate this city on the map of Ireland. Students should also identify Bogside on the map of Derry. Ask students to hypothesize why the city has two names. If students were Catholics, what name would they use? Why?
4. Use the same list that students developed earlier for their own city to compare with Londonderry. Is Londonderry more similar or different to their own city? In what way?
5. Divide class into small groups. Next, ask students to brainstorm possible solutions to the conflict between Catholics and Protestants in Derry. Are there any?
6. Distribute second reading, "Power in Derry," to students. This article, reprinted from Time Magazine, is one of the most recent accounts of the situation in Derry.
7. Did any students think of power-sharing between Protestants and Catholics as an alternative for Derry? Is power-sharing fair to Catholics? To Protestants? What needs to take place to make power-sharing work here? Why is it important that this plan be successful in Derry? What groups would most oppose a plan of power-sharing?

Time: 1-2 class periods

Materials: Student handouts:
Londonderry
Power in Derry
Map of Derry



LONDONDERRY

Londonderry is a historic city *par excellence*. Not for the tourist, despite several handsome ruins and a great deal of charm, but for the people of Northern Ireland. At first view, it is simply a sprawling market town, the second-largest city in Ulster, lying sleepily on both sides of the mouth of the Foyle River about seventy-five miles northeast of Belfast.

The traveler is usually surprised by the lack of bridges: or rather, by the presence of an unusual bridge with two roadways, one above the other. This is the sole bridge linking the two parts of this city of 50,000 people. It was in Londonderry, in the Catholic ghetto of Bogside that violence erupted in August 1969. It was this eruption which led the British government reluctantly to station 6,000 troops in Ulster. This garrison was later (August 1972) increased to 30,000 men.

Londonderry has a history of violence. In 1689, it sustained a siege of 105 days from the troops of James II. Even before that, it had been conquered by the British and sold to a guild of London merchants who hastily prefixed the name of their own city to that of their newly acquired town, Derry (Doire in Gaelic, meaning "oak grove"). Even today, Catholics in Londonderry rarely refer to the city except as Derry, while the Protestants always say "Londonderry." A detail, to be sure; but it is this kind of detail that poisons life in Northern Ireland and creates tension.

Londonderry, to use the name blessed by geographers, has always been the symbol of the Protestant exploitation of Catholics. There, discrimination was developed into an art — an art so refined that the Municipal Council of this mostly Catholic city was entirely in the hands of the Protestants. Bogside and Creggan, both hardly more than a mile from the frontier and, therefore, Republican territory, have always been, in the collective memory of Catholics, the poorest places in Northern Ireland, perhaps excepting only certain parts of Belfast.*

Prior to 1969, Londonderry was a place where unemployment was hereditary and was handed down through generations from father to son. Across the river were the "Prods" — a pejorative nickname, obviously a shortened form of "Protestant" — who had all the jobs and who were "rich." The Catholics, in turn, are called "Taigs," sometimes written "Teagues" or "Teiges." Possibly the word is derived from Tagh, the Gaelic equivalent of Timothy. "Tim," like "Mick," is a pejorative term used by the British to designate an Irish Catholic.

Modern Londonderry has suffered a great deal from bombings in the unending war between Catholic extremists on the one side and British troops as well as Protestant extremists on the other. In Bogside, there are two monuments, both loaded with memories. One was erected in honor of thirteen civilians shot on "Bloody Sunday"***

*Eamon McCann's *War in an Irish Town* (Penguin Books, 1974) is a fascinating description of growing up in Bogside.

**Civil rights demonstrators, marching in defiance of a ban, were fired on by British paratroopers, and thirteen of them were killed.

(January 30, 1972) by British troops. The other is a plaque on a wall: a meticulously maintained white panel with stark black lettering which reads: "You are Now Entering Free Derry" — a vestige of the Catholic "republic" which lasted for a few weeks after the disturbances of August 1969.

The old tumbledown cottages and huts of yesterday have disappeared, only to be replaced by new buildings hardly more attractive, or more substantial, than their predecessors. The walls of the buildings are covered with graffiti exalting the IRA. A roadway ends at the base of a white wall on which inscriptions memorialize the "glorious hours" of Free Derry.

Across the river, there are the same monotonous rows of cottages with dirty brick walls. However, there we are in Protestant territory, where the UDA (Ulster Defence Association), or the UVF (Ulster Volunteer Force), reign supreme.

To say that Londonderry, or Derry, is a divided city is to put it mildly. The separation of the two communities is so total as to be virtually beyond repair. In the best of times, the two camps manage simply to ignore one another and to live calmly, without incidents, each in its own ghetto.

NORTHERN IRELAND

Power in Derry

Two sides working together

Ever since 1689, when its Protestant citizens cried "No surrender!" and withstood a 105-day siege by the Catholic armies of James II, the city of Londonderry has been the symbol of Protestant triumph and Catholic humiliation. For nearly three centuries after the siege, Catholic residents of the city were forbidden by custom to live within Derry's six-foot-thick, lichen-green stone walls; the "Catholic area" was a nearby swamp appropriately called Bogside. Nor were Catholics—even when they became a majority in Derry—ever allowed to play any major role in the city's administration. When, in 1968, Catholic civil rightists did the unthinkable by marching through this Protestant inner sanctum, their defiance touched off a tragic tribal war that has engulfed all Northern Ireland. Yet after ten years of bloodshed, the city that served as the fuse for war may have found the balm for peace, as Derry Protestants and Catholics set an example for the rest of Northern Ireland by attempting to share power.

The Derry accommodation began slowly with the termination in 1969 of the Protestant-controlled municipal corporation that administered the city. Four years later, after direct British rule had begun, Westminster set up elections for a new city council, whose 27 members are chosen on a one-man, one-vote basis. At first none of the three major factions—the Protestant Unionists, the Catholic Socialist Democratic Labor Party (SDLP) and the nonsectarian Alliance Party—won a clear-cut majority, and by common agreement the office of mayor alternated every year between Catholics and Protestants. Then last year, for the first time, the SDLP won a working majority in the council. But the SDLP permitted power-sharing arrangements—including the mayoral rotation—to continue.

The power that is shared is limited. Westminster still controls most important functions, notably the assignment of families to public housing units, which was a major issue in the civil rights campaign. But even with its limited jurisdiction, the council has to reach agreement on such everyday civic responsibilities as park maintenance and refuse collection. It has also headed off some potentially explosive political problems. Last March, for example, the Irish Independence Party, a Catholic group, began pressuring to have the precolonial "Derry" reinstated as the city's official name, a move certain to have aroused widespread Protestant hostility. The council, guided by the SDLP, voted to consider the matter but to take no action, thus defusing the threat.

Interestingly, as this nascent political partnership matured, the Protestant Jerusalem that was once the epicenter of



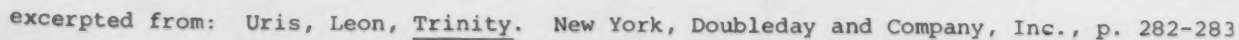
Protestants marching through Londonderry

"The boot is not on the other foot."

sectarian strife has become, almost silently, Catholic turf. With the exception of a single neighborhood, called the Fountain, the old walled city of Derry today is almost exclusively populated by families who would have been excluded ten years ago. The change is hardly a tribute to any growing spirit of tolerance, however, since a prime reason most Protestants left was to seek more modern housing in the newly developed—and heavily Protestant—district of Waterside.

Certainly Derry is far from free of its ancient demons. Protestants still take to the streets every Aug. 12 to celebrate the lifting of the Derry siege, and Irish Republican Army guerrilla activity continues sporadically. But Derry residents are proud of their progress and believe it relevant—to some degree, at least—to the rest of the troubled province. "Derry is a microcosm; Derry is what the whole thing is about," says John Hume, 41, a founding member of the Catholic majority party. "What we want to show is that the boot is not on the other foot—that whatever power you've got should never be used against a minority."

Time,
September 4,
1978. P. 26



Activity 16: Using Cartoons to Examine Conflict

Introduction:

Cartoons convey messages that are often too difficult to put into words. They can also be used to examine perceptions, in this case, the way people see a conflict.

Students examine three cartoons about the conflict in Northern Ireland and articulate about the continuance and escalation of the conflict. The cartoonists' perceptions toward the conflict are also examined by students.

Objectives:

At the conclusion of this activity, students will be able to:

- articulate about the causes and the continuance of the conflict in Northern Ireland.
- demonstrate increased competence in visual literacy.
- define escalation and explain the role of escalation in the conflict in Northern Ireland.
- explain the role of perception in the conflict in Northern Ireland.

Procedure:

1. Divide class into small groups. Duplicate and distribute handout, Cartoonists View Northern Ireland.
2. Allow time for students to thoroughly examine each cartoon. Tell them to look for the message each cartoon conveys.
3. Introduce the concept, escalation. Have a student look up this word in the dictionary. What do we mean when we say a conflict escalates? Have students ever seen a conflict in their own lives escalate? How do the first two cartoons illustrate escalation? What are the cartoonists' perceptions of the conflict between Catholics and Protestants in Northern Ireland?
4. What message is conveyed by the last cartoon? Why did the cartoonist draw the cross on the tombstone so large? What is the cartoonist's perception of the fighting between Catholics and Protestants in Northern Ireland?

Time: One class period

Materials: Student handout:
Cartoonists View Northern Ireland

cartoonists view Northern Ireland



'My God, will the killing never end? Well, c'mon. let's go get revenge.'





**"Here I am, the Last Livin' Person in Ireland,
and I Can't Remember if I'm Catholic or Protestant!"**

Activity 17: Scruffy the Dog: Protestant or Catholic?

Introduction:

This human interest story appeared in the Denver Post, January 4, 1978. Though it seems like a plot for a TV show, the article provides the hope that Catholics, Protestants, and the British Army can come together on one issue: Where is Scruffy the Dog?

Objectives:

At the conclusion of this activity, students will be able to:

- articulate that conflicts can sometimes be superseded by a common goal.
- identify the groups involved in the conflict in Northern Ireland.

Procedure:

1. Duplicate and distribute handout, "Scruffy the Dog," a reprinted article from the Denver Post, January 4, 1978.
2. Read the article aloud. Ask students if they have ever known a pet like Scruffy.
3. Ask students to locate where this story took place. Explain that Londonderry really has two names: To the Protestants the city is called Londonderry. To most Catholics, the city is called Derry, dropping London, one more symbol of British presence in Northern Ireland. The sign as one enters this city reads, Londonderry. Yet on most maps from the Republic of Ireland, the city is referred to as Derry.
4. Use the following questions as discussion prompts:

What does non-sectarian mean?

What "side" did Scruffy take in the street fighting?

What do you think Catholics and Protestants could learn from Scruffy?

How could two groups that apparently hate one another so much, care about the same thing?

Time: One class period

Materials: Student reading;

"Catholics, Protestants Loved Scruffy the Dog --
and He's Gone"

Catholics, Protestants Loved Scruffy the Dog—and He's Gone

By DONALD O'HIGGINS

LONDONDERRY, Northern Ireland (UPI) — Scruffy is missing and presumed dead.

That bald statement may not cause a flutter in the sophisticated capitals of the world but in Londonderry it has cast a gloom as much as the city's famous siege walls.

In the Catholic Creggan ghetto housing estate they just will not accept it. In the Protestant Waterside area, dismay and disbelief greeted the news along the grapevine.

"Nothing will be the same without Scruffy," said Tom McGinty in a Creggan bar, gently tilting his Guinness from side to side in a pint tumbler. "Scruffy stood with us during the roughest times."

"AYE," AGREED A youth sipping a vodka. "Scruffy was a dog in a million. With scruffy gone, there's no fun in aggro (fighting) any more."

Even in the British army barracks where stiff upper lips were the order of the day, the odd quiver could be discerned.

"Scruffy was not just any dog," said a young captain, sad and bewildered, "Scruffy was... well, he was... damn it, man. He was Scruffy."

News that Scruffy was missing first came from local photographer Willie Carson, whose cameras followed the dog on many an escapade.

"He's gone. I'm afraid he's dead. He must be," Carson said.

SHOCK, DISBELIEF, then gradual acceptance that Scruffy hadn't been around for some time spread through the ancient city.

Scruffy was no ordinary dog. He never seemed to claim a permanent home or owner. He was totally non-sectarian, bestowing his favors on Catholics, Protestants and British troops in equal measure.

No one seemed to know with certainty when he arrived in the city and became an integral part of the riot scene.

In appearance, he seemed to be the product of some chance meeting between an amorous collie and a terrier of sorts. The end product could have been unseemly were it not for Scruffy's near-human lopsided grin. He was tousled-haired, slightly squint-eyed, forever tail-wagging, and a riot-chaser without equal.

AT THE CLUMP of the first rock off an army vehicle, scruffy would be there dancing on his hind legs, his body quivering with excitement.

In one particularly nasty riot when British troops were drenching the Bogside Catholic ghetto with nauseous gas, a perplexed army sergeant turned to his captain and said in amazed tone, "blimey, sir, would you look at that."

He pointed to Scruffy delightedly sniffing the gas cannisters and wagging his tail.

"The ruddy mut seems to love it," the sergeant said. "These ruddy Irish, even their dogs are mad."

On another occasion Scruffy stopped a riot.

IT WAS IN FULL swing when the whisper went around. "Scruffy is trapped."

Youths dropped bricks and bottles and ran toward a burning building.

"What are they up to now," asked a puzzled and suspicious British officer.

"Scruffy's trapped," shouted a youth over his shoulder.

"What's that?" said the British officer, his face stiffening with anxiety.

"Scruffy's inside," said the youth, pointing to smoke billowing from the blazing house.

"Come on," yelled the captain. He raced away followed by his troops toward the building.

"THERE HE IS," they shouted.

On the window ledge stood Scruffy upstairs in the two-story house.

"Get a ladder," yelled someone. Scruffy cocked his head sideways, with the familiar lopsided grin and waited, Tail wagging.

Young Martin Harkins, a local amateur boxer, himself to die later, scrambled up the ladder and brought Scruffy to safety.

The cheers rang out over the city. The captain and his men withdrew. The rioters re-formed. The stones began to whiz again. The riot was on.

And there in the middle, happily trying to catch rubber bullets on the bounce, was Scruffy.

But now Scruffy has gone. Perhaps to another city where the action is faster. Perhaps run over in the dark of night.

Who knows?

But his loss cannot be put into words. Only those the world over who have ever owned and loved a Scruffy know how Tom McGinty feels as he gazes into his pint of Guinness.

Denver Post,
January 4, 1978

Activity 18: What's in a Name?

Introduction:

The Irish were among the early immigrants to the United States. Their contributions to our culture are well documented. There's a saying that goes something like this: The Irish American is more Irish than the average person living in Ireland. That could be because there are more of them! More Americans of Irish descent live in the United States than in Ireland today. The 1970 census lists more than 16 million Irish Americans, about 8% of our total population. The combined population of all of Ireland is slightly over 4.5 million. And the pride extends both ways. For example, portraits, memorabilia, and shrines to John F. Kennedy abound in Ireland. One nun from the Republic when asked what it was like in Ireland when Kennedy was President replied, "'Twas wonderful!"

In this fun activity students assess the importance of the Irish in our own nation.

Objectives:

At the conclusion of this activity, students will be able to:

- articulate about the influence of the Irish on our own culture
- identify Irish names.
- identify the location of some Irish names.
- compare the numbers of Americans of Irish descent to the present population of Ireland.

Procedure:

1. Ask students if any of their ancestors came from Ireland. Do they know their names? What county they came from? Why did they emigrate? When did they emigrate?
2. Duplicate and distribute handout, What's in a Name? to students.
3. If students have an authentic Irish name, they will be able to scan their handout to identify the location of that name.

4. All students don't have to be Irish to participate in this activity. Some can help their "Irish-roots" classmates to identify the location of their names. Others can have fun finding some of the following:

names of teachers
famous politicians (Kennedy, McGovern, Moynihan,
O'Neill)
famous writers (Fitzgerald)
famous composers (Purcell)
movie stars (Cassidy)
sports persons (Plunkett, Dempsey)

Are there any Denver Bronco names on the map? Is the name for Fitzsimmon's Hospital Irish? Are any streets in your neighborhood from Irish names?

5. Conclude the activity asking students to assess the importance of Irish contributions in our own nation.

Time: One class period

Materials: Student handout:
What's in a Name?

See Bibliography at the end of the unit for additional resources

WHAT'S IN A NAME ?

The 1970 census lists 16 million Irish Americans. Look up the population of the Republic of Ireland and Northern Ireland. Compare the population figures. Which is larger:



Reprinted from: "From Ireland with Love," Irish Tourist Board Publication, 1978.

Activity 19: Hurling and Cricket: Irish and English

Introduction:

A comparative look at national sports is provided in this activity. Using the inquiry method, students hypothesize about the use of some strange-looking sports equipment. A hurly and cricket bat are passed around the class -- carefully. Additional data is provided from the sports pages of English and Irish newspapers. Intended as a "hands on" experience for students, this activity may do no more than generate an interest in comparing sports. Students will probably enjoy going outside to test their skills at hurling and cricket.

Objectives:

At the conclusion of this activity, students will be able to:

- make hypotheses about two unfamiliar sports
- compare sports from Ireland, England, and the United States
- experience hurling, an Irish sport, and cricket, an English sport.

Procedure:

1. Pass around the hurley and cricket bats. Students will probably guess that these are some kind of sports equipment. Pass around the balls. Can students match the type of ball with the hurly and cricket bats? (red-cricket; white-hurl) Does anyone know in what sport that this equipment is used? Have they ever seen these sports? How is it played? Do not reveal the sports yet, unless some students have already guessed correctly.
2. After a few minutes of discussion, distribute the newspaper articles to students. This can be a small group activity. Have students look over the articles to find out more information about the sports. Can students now identify the sports? Do these articles give any clues about the rules of the two games? About where they are played?

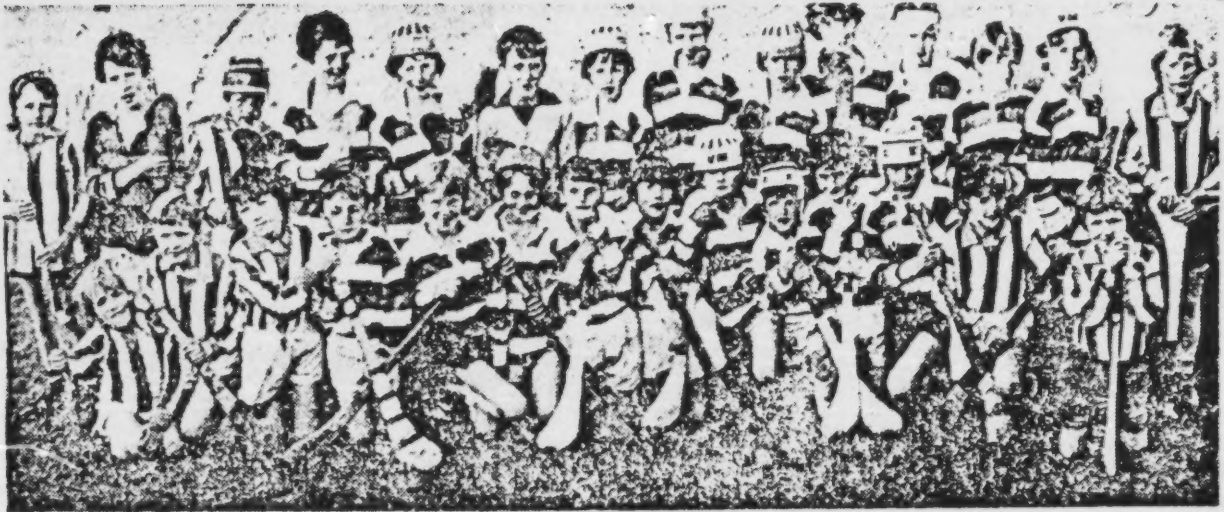
3. At this point, teachers may reveal that hurling is a very popular sport in Ireland. Some consider it the national sport. Students might also find it interesting to know that during the Penal Days, secret masses were often followed by secret hurling matches between parishes with as many as 200 men on a side. And through the years, many hurlies have also been used as weapons in street fighting in Ulster. Sometimes too, young boys carry hurlies on their shoulders in funeral processions through the streets of Ulster.

Chances are that students may be more familiar with the English sport, cricket. Like our own sports, the English have their star cricket players.

4. Next, divide class into two groups. Distribute the rules for hurling to one group and the cricket rules to the other group. Allow time for students to read over the rules in their group.
5. Bring the groups together. Each group should explain their new sport to the other group. Encourage students to make comparisons between the two sports. How are they alike? How are they different? What popular sport in our country could be compared to hurling? To cricket?
6. Perhaps this activity might generate more interest in national sports. Students could make additional comparisons between Gaelic football, rugby, and U.S. football.
7. Go outside and try hitting with the hurley and cricket bat. Remember, the red ball is a cricket ball. The white ball is used with the hurley.

Time: One class period

Materials: Student handouts:
Hurling Rules
Cricket Rules
Newspaper articles
Hurley stick and ball) available on loan from the
Cricket bat and ball) Center for Teaching International
Relations



● The Shankill side which went under to St. Vincent's in the final of Under 10 hurling championship at Shankill.

Tipp. under 21 hurlers can down old rivals

Tipperary hurling followers returned home from Walsh Park, Waterford, last Wednesday night happy with the performance of the county under-21 squad and confident that they can beat old rivals Cork in the Munster final at Thurles on August 9.

Having contained a determined Waterford effort in the first half Tipperary piled on the pressure after the re-start and a glorious 10-minute spell yielded two goals and four

points which saw them into a commanding lead which they held to the end, winning 3-15 to 1-6. The county minor hurlers are also through to the provincial final and will also play Cork in the decider on Sunday week at Thurles.

Sponsored Rally

The South Tipperary senior hurling championship continues this weekend with the game between St. Mary's from Clonmel and Liam Lynch's at

Cahir on Saturday night at 7.45 p.m. At Clonmel on the same night Young Irelands will play Ballyporeen in the divisional under-21 football championship (7.45 p.m.) while at Fethard there will be another round of the junior hurling championship featuring Kilsheelan and Ballingarry at 7.45 p.m.

The South Tipperary intermediate hurling semi-final between Cahir and Ballingarry will be played at Fethard on Sunday at 3.15 p.m.

For the first time the Stone-

throwers' Rally run by the Tipperary Light Car and Motor Cycle Club, which will be run on September 10, will be sponsored. The rally, which is a round of the Shellsport Rally Championship and of the Munster Association championship, will comprise 11 stages. Entries will be confined to the first 100 received.

The Tipperary GAA Board has decided to hold a special meeting on July 24 to discuss the state of hurling in the county. The following transfers were approved: Paddy Paddy O'Connell (Clonmel Commercials) to Cork; P. Dillon (Fethard) to Cork; D. Fitzgerald (Cork) to Tipperary; N. O'Connell (Killenaule) to Leitrim and W. Fogarty (Moycarkey) to Dublin.

It was stated at the meeting that the Tipperary senior hurlers will be away to Cork, Dublin and Laois in the National League and at home to Kildare and Antrim.

London Evening Standard, June 22, 1977

CRICKET CUP ACTION FROM NORTH... AND SOUTH

England hero props up Kent



BOB WOOLMER—propped up Kent with a fine half-century.

By Michael Plummer

ENGLAND hero Bob Woolmer brought his Test form from Lord's to Northampton, when he scored a half-century to keep Kent, the holders, alive in the Benson and Hedges Cup semi-final against Northants.

In the face of hostile and accurate bowling, Kent were always struggling to keep up with the clock, and by mid-afternoon were 180 for five

with five of their allotted 55 overs left.

But skipper Asif was beginning to cut loose in a final assault to try to give his side a respectable total.

Ironically, Woolmer's downfall, immediately after completing his 50, had been brought about by the man many had considered his chief rival for an England place, David Steele.

Woolmer played a ball quietly to backward short leg, from where Steele brilliantly

threw down the wicket as Woolmer strayed out of his ground.

Earlier, Kent had lost Christopher Cowdrey, caught behind, off Sarfraz for seven, and Charles Rowe, caught off a skier from Bedi for 23.

Blow

But Woolmer's departure was the biggest blow for Kent. He had dealt with the pace of Sarfraz and the spin of Bedi and looked well set for another

really big score following his 79 and 120 in the first Test.

At lunch Kent were 96 for three off 37 overs and Alan Ballham was out shortly after, clean-bowled charging down the wicket to Alan Hodgson.

Caught

Bernard Julien hit some lusty blows before being caught on the boundary by Steele at square leg, again off Hodgson.

Asif, however, decided that Kent's only chance was for

him to hit out, which he did with three fours off Sarfraz, and Kent's position began to look more healthy.

After 52 overs the 200 was within reach, with Kent 188 for five.

IAN MECKIFF, the Australian banned from Test cricket in the 1960s for "chucking," said in Sydney that he thought the action of England's left-arm bowler John Lever was suspect.

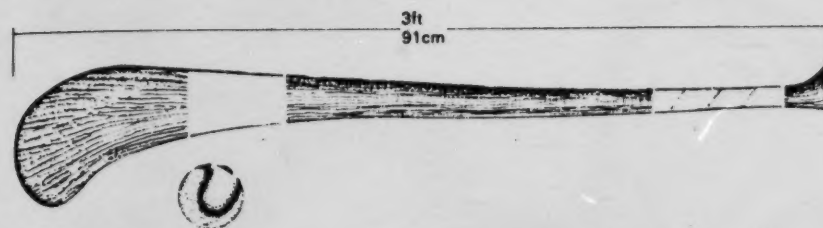
HURLING

Hurling is a Gaelic field game played by two teams of 15 players. The ball may be struck with or carried on the hurley and, when off the ground, may be struck with the hand or kicked. The object is to score most points. A goal (3 points) is scored when the ball passes between the posts and under the crossbar; one point is scored when it passes between the posts and over the crossbar.

The hurley is a curved stick with a broad blade. It is 4in at its widest and tapers to each end. There is no standard weight.

The ball generally has a cork center with a cover of horsehide.

Circumference 9–10in
Weight 3½–4½oz



Dress Players wear:

- 1 shirt
- 2 shorts
- 3 socks
- 4 boots
- 5 helmet (optional)



Start The captains toss for choice of ends. Two players from each side then line up at the center and the other players position themselves behind their own 70yd line. The referee then throws the ball along the ground between the players.

Duration Playing time is 60 minutes, with a maximum interval of 10 minutes at half time, after which the teams change ends.

Scoring The team scoring most points wins.

A goal (3 points) is scored when the entire ball passes between the posts and under the crossbar, except when thrown or carried by a member of the attacking team.

A point is scored when the ball passes between the posts and over the crossbar, except when thrown by a member of the attacking team.

Scores are disallowed if an attacking player enters the parallelogram before the ball. They are valid if the ball returns to the parallelogram before an attacker can leave the area, providing he is not involved in the play, or if the ball is too high to be reached by players in the parallelogram. Goals and points may be awarded at the referee's discretion if the posts or crossbar are displaced.

Playing the ball The ball may be kicked or struck with the hand when off the ground; it must not be carried or thrown except on the hurley. The ball may not be touched on the ground with the hand. Carrying is taking more than three steps while holding the ball.

A player may catch the ball only twice before hitting it.

Throw in The referee throws the ball between opponents to restart play after half time, simultaneous fouls by opposing players, and in certain instances when play has been interrupted.

Tackling A player may charge an opponent shoulder to shoulder. A player is not fouled if he turns deliberately to make a fair charge come from behind.

A goalkeeper may not be charged within the parallelogram, unless he has the ball or is obstructing an opponent.

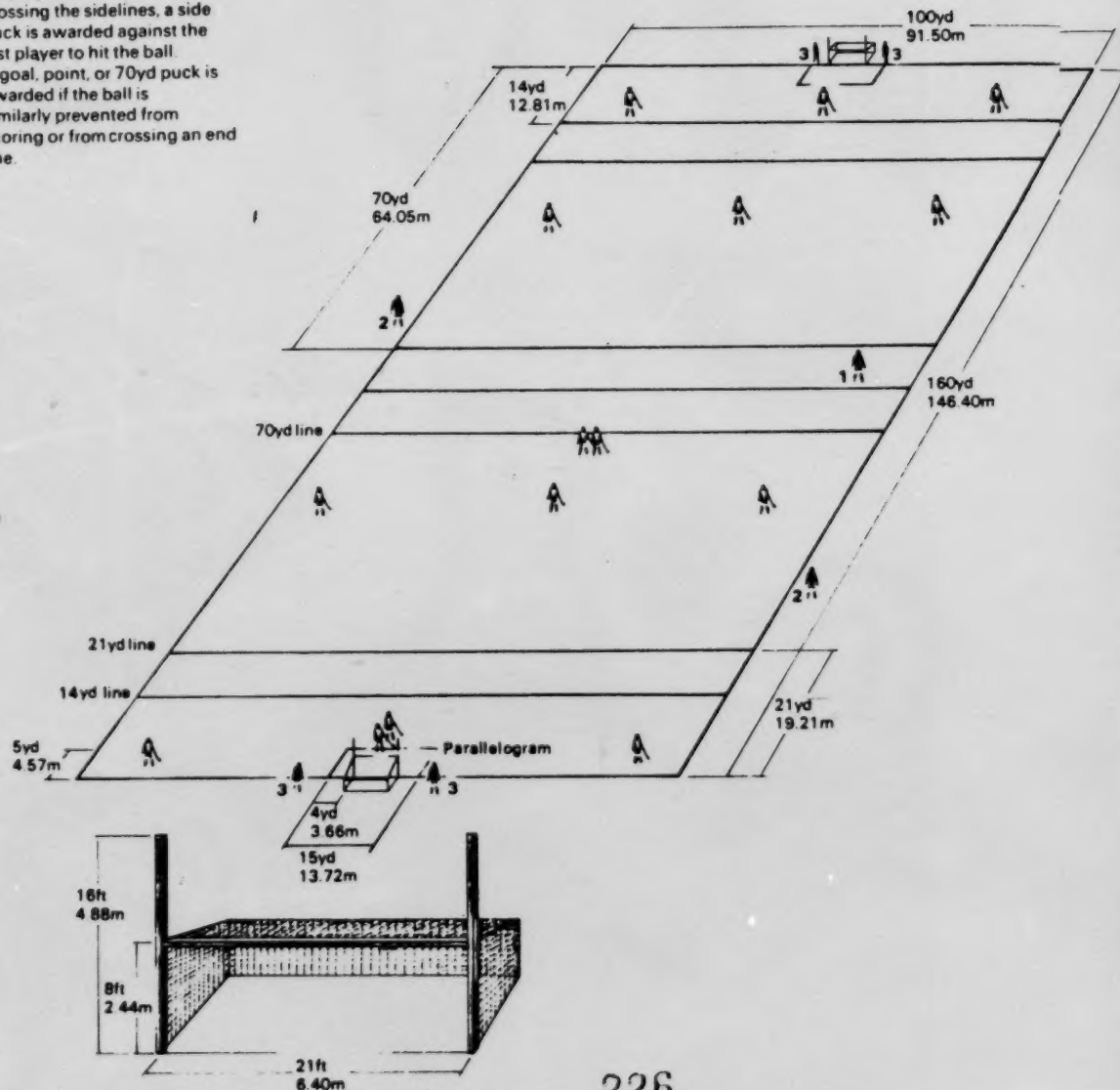
A player may strike another player's hurley only if both

Interference If anyone but a player prevents the ball crossing the sidelines, a side puck is awarded against the last player to hit the ball. A goal, point, or 70yd puck is awarded if the ball is similarly prevented from scoring or from crossing an end line.

Pitch The minimum size is 140yd by 84yd; the maximum 160yd by 100yd.

Teams Each team has 15 players and may have three substitutes. Substitution is permitted only during a stoppage.

Officials The game is controlled by a referee (1). He is assisted by two linesmen (2), who change sides at half time, and four goal umpires (3), who stand one outside each goalpost and do not change ends at half time.



Foul - tripping



Foul - barging in the back



Penalties

A free puck is awarded for infringements. It is taken where the offense occurred unless:

a) the offense was committed by a defender in the 21 yd area (when it is taken from the opposite point on the 21 yd line);

b) a player is fouled after delivering the ball (when it is taken where the ball lands, unless a goal is scored or the ball goes out of play, in which case the free puck is taken where the ball went out). Except for sideline pucks, the ball must be on the ground or lifted with the hurley and struck above the ground. The ball may not be transferred from the hurley to the hand at a free puck.

The player may not play the ball again until it has been touched by another player. If it hits a non-player direct from the free puck, the free puck is retaken.

If a player stands within 21 yd or illegally charges a free puck, the opposing team is awarded a free puck from where he stood or charged.

A puck-out is awarded to the defenders when an attacker hits the ball across the end

line. It is taken from within the parallelogram.

The ball may be held, but must be hit on the first stroke, if missed, it may not be held again but may be raised or pucked off the ground.

The player may hit the ball more than once before another player touches it.

All opponents must be beyond the 21 yd line. If the opposition encroaches into the 21 yd area, the defense takes a free puck on that line opposite where the offender stood.

A 70yd free puck is awarded to the attacking team when the ball is played over the end line by a defender. It is taken on the 70yd line, opposite where the ball crossed the line.

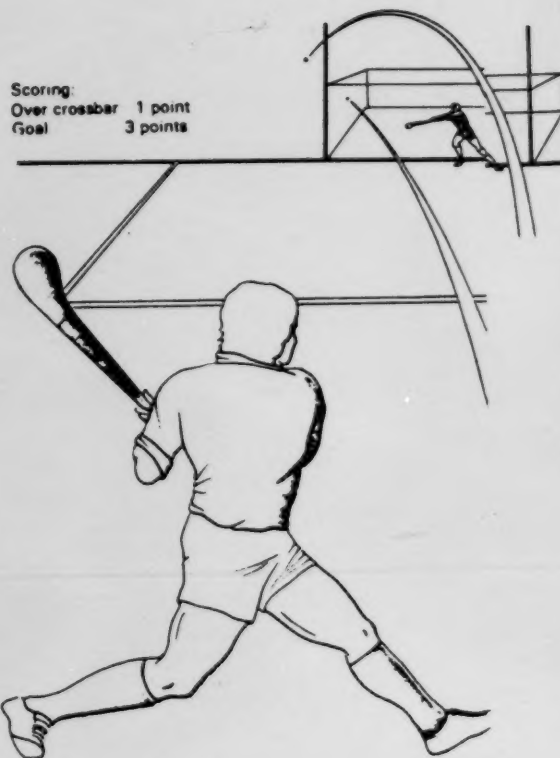
If a player stands within 21 yd or charges before it is taken, a free puck is awarded from where he charged or stood.

A side puck is awarded against a player who plays the ball over the sideline. It is taken as a free puck where the ball crossed the line. The linesman positions the ball, the player must not move it before striking it.

All other players must be at least 14 yd away; a free puck is awarded after an offense.

Expulsion The referee may send off any player guilty of violent or threatening conduct. A whole team may be disqualified and suspended for rough play. Players may also be cautioned.

Scoring:
Over crossbar 1 point
Goal 3 points



Rules of the Game, the Diagram Group. New York, Paddington Press Ltd., 1974.

Cricket is a ball game played by two teams of eleven players. It is played on a pitch with two wickets placed 22yd apart. Each team bats (takes its innings) in turn. The object of the batting side is to make runs, while the bowling and fielding side tries to dismiss the batsmen. The winning team is the one that scores more runs.

Teams There are eleven players in a team.

Fielding positions (for a right-handed batsman):

- | | |
|----------------------|----------------------|
| 1 bowler | 17 short extra cover |
| 2 wicket keeper | 18 extra cover |
| 3 slips | 19 deep extra cover |
| 4 leg slip | 20 mid off |
| 5 backward short leg | 21 deep mid off |
| 6 square short leg | 22 mid on |
| 7 forward short leg | 23 deep mid on |
| 8 silly point | 24 short fine leg |
| 9 gully | 25 deep fine leg |
| 10 silly mid off | 26 short third man |
| 11 silly mid on | 27 third man |
| 12 mid wicket | 28 long leg |
| 13 square leg | 29 deep square leg |
| 14 backward point | 30 deep mid wicket |
| 15 point | 31 long on |
| 16 cover | 32 long off |

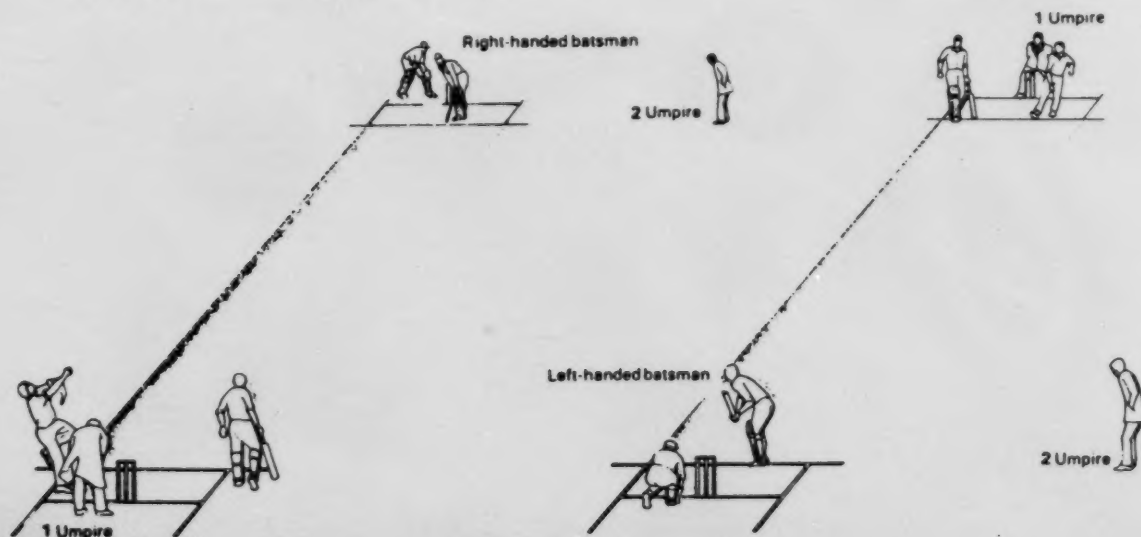
The pitch is the area between the two bowling creases and extending 5ft in width on either side of a line joining the center of the wickets.

The pitch, of grass (or approved matting), is prepared before the game to be level and with the grass trimmed short. In first-class cricket, regulations govern when and how often the pitch is to be rolled, mown, watered, or covered.

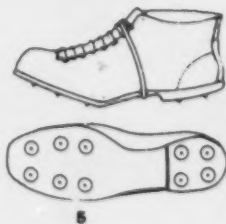
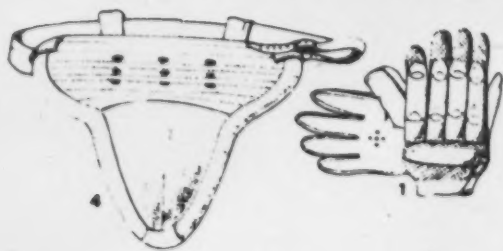
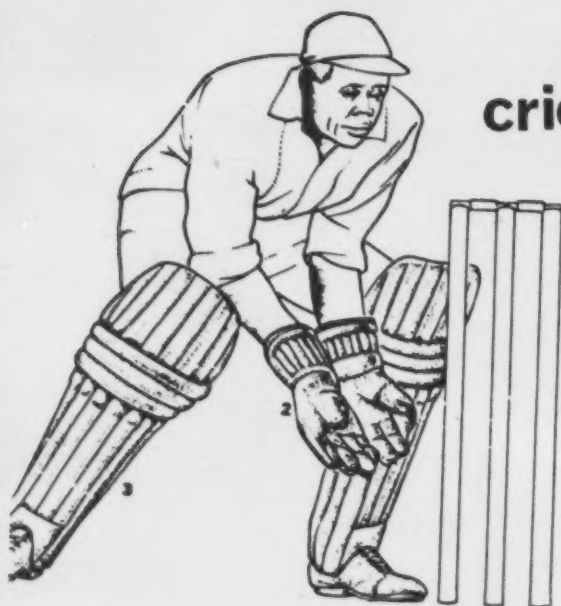
The rest of the playing area is enclosed by a boundary line.

The wicket at each end of the pitch is composed of three vertical stumps on top of which are placed two horizontal bails.

The return and popping creases are unlimited in length.

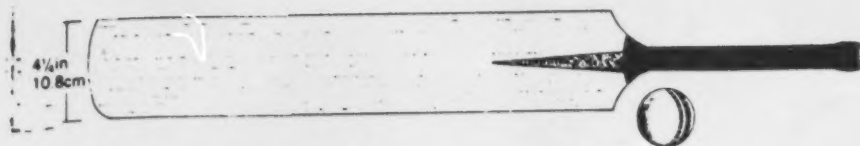


cricket



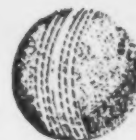
Dress White or cream shirts and flannel trousers, possibly a sweater and a peaked cap. Also:

- 1 batsman's gloves
- 2 wicket keeper's gloves
- 3 white padded leg guards
- 4 abdomen protector
- 5 cricket boots may be spiked or have rubber soles.

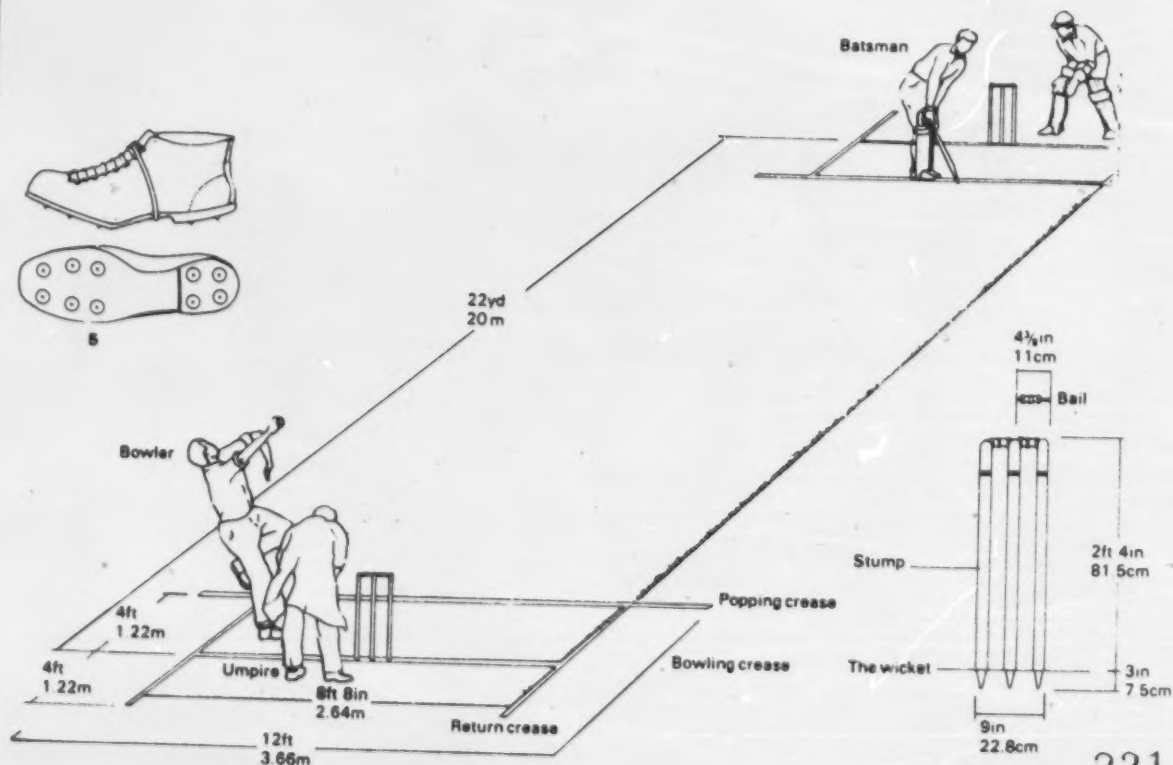


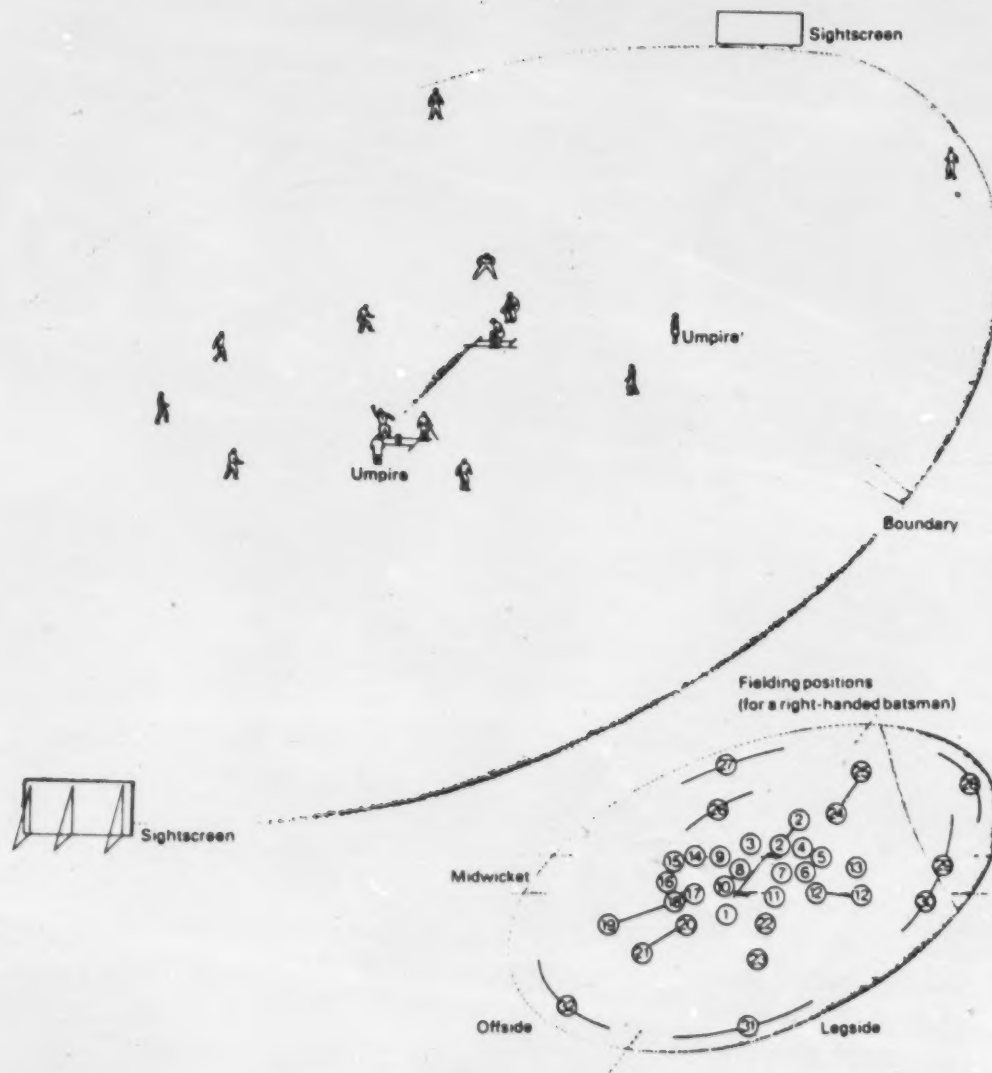
Bat Wood with rubber grip
Maximum dimensions are
shown. Usual weight is about
2lb 4oz

Ball Red leather with a stitched seam. Circumference 8½–9 in. Weight 5½–5¾ oz. If the ball is lost during a game, a similar replacement should be found. Each innings usually starts with a new ball, and in



top-class cricket the fielding side may demand a new ball after a stipulated number of overs





Substitutes are permitted for players who are ill or injured during a match, providing the opposing captain consents. Substitutes may field, but not bat or bowl.

Duration varies with the standard of match, but basically there are two criteria—actual playing time, or a specified number of overs. In both cases, play ends before time if a result has been obtained. Test Match cricket (between national teams) is spread over five six-hour playing days, and first-class cricket over three or four days. At other levels, two-day, one-day, and afternoon cricket is played.

Innings Matches consist of one or two innings per team. An innings is completed after ten of a team's batsmen have been dismissed or the batting captain voluntarily closes the innings (declares).

Intervals are allowed for meals (usually 40 minutes for lunch and 20 for tea) and between innings (10 minutes). Not more than two minutes is allowed for an incoming batsman to take his place at the wicket.

Officials Two umpires control the play.

1 from the bowling wicket, **2** standing square on to the batting wicket.

(The two umpires change positions after each over.)

The umpires: judge whether batsmen are out (on appeal from the batting side);

ensure bowling is within the rules;

check all play is fair, signal boundaries and extras;

decide if conditions are unfit for play to start,

resume, or continue (except when the captains agree to do so before the match, in which case the umpires

decide only when there is a disagreement).

Starting play Each team bats in turn. The choice of batting or fielding first goes to the captain who wins the toss of a coin.

Two members of the batting team take up their positions, one at each wicket. A member of the fielding side bowls from one end to the batsman defending the opposite wicket. The rest of the fielding side is positioned to stop runs and to help dismiss the batsmen.

The umpire calls "play" at the start of a day or an innings, and "time" at the close of play.

The follow on In a two-innings match, each side takes its innings alternately unless it is forced to "follow on" (to take its second innings immediately after its first).

A team batting second may be asked to follow on by the opposing captain if it scores:

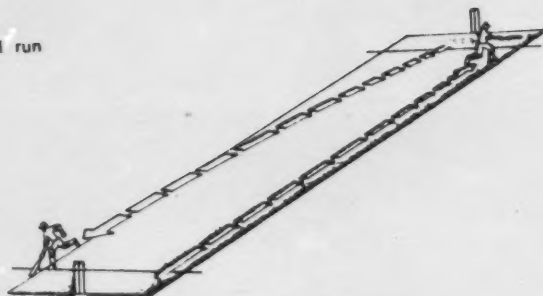
200 less than the opposition in a five-day match.

150 less in a three-day or four-day match.

100 less in a two-day match.

75 less in a one-day match.

1 run



2 boundary



Scoring is in runs

1 A run is scored when both batsmen, after a hit or at any time the ball is in play, pass each other and reach the opposite wicket. The run does not count if a batsman runs short, is run out, or is caught.

2 When the ball crosses the boundary on the full pitch, it counts six runs, if it touches the ground first it counts four

The batsmen then resume their original positions, only the boundary score counts, not any runs between the wickets. **Extras** are runs scored without hitting the ball with the bat. They may be scored from:
3 a wide.
4 a bye.
5 a leg bye.
a no ball



3 wide



4 bye



3 wide



5 leg bye

Result The match is won by the team with more runs after both teams have completed the required number of innings. If any innings is incomplete, the match is a draw. If scores are equal when the innings are completed, the match is a tie. In limited-over cricket, the match is won by the team scoring more runs in the overs

allowed. Draws are possible only when the weather interferes with play. The result of a won match is expressed as a win by the number of runs by which one team beat the other, or as a win by the number of wickets still to fall if the last side to bat exceeds the other's total of runs.

Fair ball



Bowling is in "overs" of six or eight balls (as in the agreed conditions and consistent throughout a match)

Overs are delivered from alternate wickets

A bowler must bowl a complete over unless he is injured or suspended. Bowlers may change ends as often as they wish, but must not bowl two successive overs in one innings

They may bowl from either side of the wicket provided they inform the batsman

The umpire at the bowling end shall call "over" after the sixth or eighth ball, once he sees that both sides have ceased to regard the ball as in play

A no ball is called if the bowler:

No ball: throw



throws instead of bowls the ball; in his delivery stride has no part of his front foot grounded behind the popping crease; does not ground his back foot within the return crease or its forward extension. Either umpire may call and signal "no ball" immediately on delivery. The receiving batsman may

hit a no ball and make runs from it, but he can only be dismissed by being run out, handling the ball, hitting the ball twice, or obstructing the field

If the batsman fails to make any runs from a no ball, one run is added to his team's total score

A wide is called if the bowler sends the ball so high

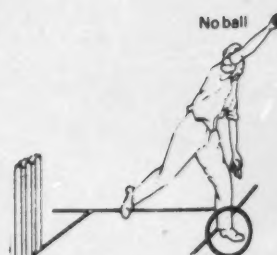
Fair ball



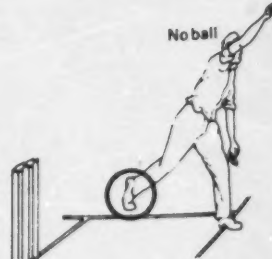
Fair ball



No ball



No ball



over or so wide of the wicket that it passes out of the batsman's reach

The umpire shall signal the wide as soon as the ball passes the batsman and one run is added to the team's score

Batsmen may be out stumped, run out, handling the ball, or obstructing the field

A bye is a run taken when the

ball has not touched the batsman's bat or any part of his person

A leg bye is a run taken when the ball touches but is not deliberately deflected by any part of the batsman's body except his hands.

(Runs scored when the ball comes off the batsman's gloves are added to his own score.)

Dismissing the batsman

A batsman may be out in the following ways:

Leg before wicket (lbw)

If any part of his body, except the hand, prevents the ball hitting the wicket, provided that the ball has not first touched his bat or hand, and that:

- 1 the ball pitched on the offside of the striker's wicket, or
- 2 the ball pitched or would have pitched on a straight line from the bowler's to the striker's wicket.

Caught When a fielder within the playing area catches the ball before it touches the ground after it has come from the bat or the batsman's gloves.

Hit wicket If the batsman breaks the wicket with his bat or body while playing a shot or while setting off for a first run.

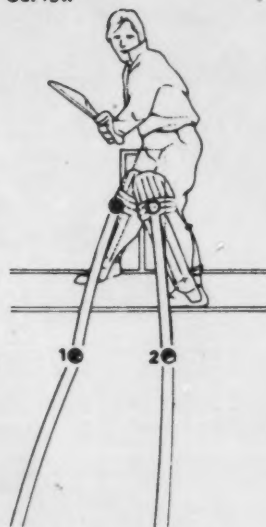
Run out If the batsman has his wicket broken by the opposition when he is out of his ground going for a run or for any other reason when the ball is in play.

Stumped If in receiving a ball the batsman moves out of his ground, other than to attempt a run, and the wicket keeper without another fielder's intervention breaks the wicket.

(In both run out and stumping decisions the batsman is out unless his bat or some part of his body is grounded behind the line.)

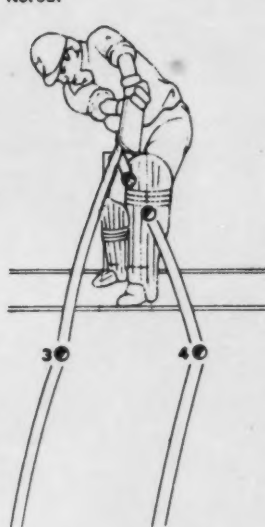
Bowled When the ball delivered by the bowler hits the wicket and dislodges a bail, even if the ball strikes the bat first.

Out lbw



- 1 ball pitched on offside
- 2 ball pitched straight before wicket

Not out



- 3 player first hits ball with bat or hand
- 4 ball pitched outside leg stump

Handled the ball If the batsman touches the ball with his hand when it is in play unless the hand is holding the bat or unless he is requested to touch the ball by the opposition.

Hit the ball twice If the batsman strikes or stops the ball with any part of the bat or his person and then willfully hits it again unless he is protecting his wicket.

Obstructing the field If the batsman willfully obstructs any member of the opposition (Dismissals by handled the ball, hit the ball twice, obstructing the field, and run out are not credited to the bowler.)

Retiring A batsman may retire at any time, but may only resume his innings with the consent of the opposing captain.

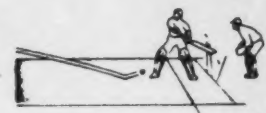
Fielding A fielder may stop the ball with any part of his body, but if he uses any other means (eg his cap) the batting side is awarded five runs.

Not more than two fielders may field behind the popping crease on the leg side; if they do, the umpire will call a no ball.

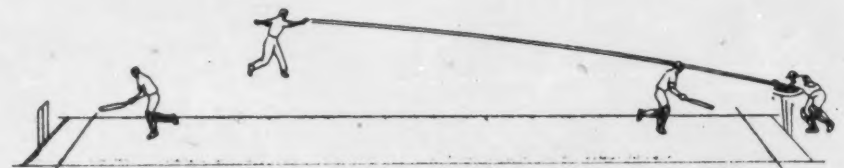
The wicket keeper must stay behind the stumps until the ball passes the wicket or touches the striker's bat or body, or until the batsman attempts a run.



Bowled



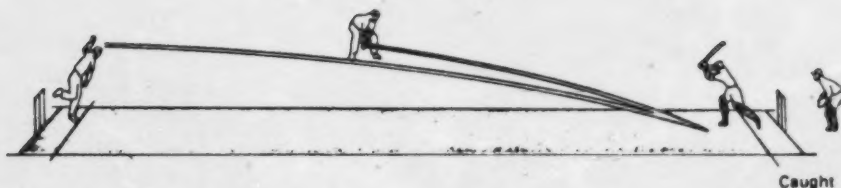
Hit wicket



Run out



Stumped



Dead ball The ball is "dead" when:
 it settles in the hands of the wicket keeper or bowler;
 it goes over the boundary;
 it lodges in the clothing or equipment of a batsman or umpire;
 a batsman is out;
 a penalty is awarded for a lost ball or a fielding infringement

The umpire may call "dead ball" at his discretion:
 in the case of a serious injury;
 if the striker is not ready;
 if the bowler drops the ball.
 The bowl is not dead if:
 it strikes an umpire;
 a wicket is broken (unless the batsman is out);
 an unsuccessful appeal is made.

The ball is in play the moment the bowler starts his run.
Misconduct The umpires will intervene if:
 players lift the ball's seam to obtain a better grip;
 bowlers use wax or resin to shine the ball, though they may dry the ball with sawdust or a towel;
 the fielding side attempts

to distract the receiving batsman or tries to help its own bowlers by damaging the pitch;
 bowlers persistently bowl "bouncers" (short, fast deliveries);
 batsmen attempt to "steal" runs during a bowler's run up.

Activity 20:

Four Green Fields

Introduction:

The conflict in Ulster is presented to students in a more effective format. This media presentation combines photographs and music from Ireland to convey the tragic consequences of the sectarian conflict in Ulster. The song and title for this activity, "Four Green Fields," was used several years ago by NBC News in their special report on the children of Ulster called, "Suffer the Little Children."* The song depicts Ireland as an old woman with four provinces - Munster, Leinster, Connacht, and Ulster - under her care. It begins with a famous poem by a well-known Irish poet, Padriac Pearse, who began the Easter Rising of 1916. The poem, "Miss Eire," is first spoken in Gaelic and translated at the end of the song.

Students are provided a map of the four ancient provinces, the text of Pearse's poem and the lyrics to the song, "Four Green Fields."

Objectives:

At the conclusion of this activity, students will be able to:

- interpret song lyrics about Ulster.
- interpret a poem about Ulster.
- identify significant periods in Irish history.
- articulate about how the conflict is passed on through generations.
- identify Ireland's four ancient provinces.
- articulate about the tragic consequences of the conflict in Northern Ireland.

Procedure:

1. Rehearse slide-tape using script before classroom presentation. Slide changes are indicated by number on the song lyrics. Since the presentation is about five minutes long, teachers should consider showing the slide-tape a second time in class.
2. Duplicate and distribute student handout, Four Green Fields (2 pages). To facilitate this activity, interpret the poem and song lyrics in class before beginning the presentation. Explain.

* See audio-visual resources at end of unit for more information about this film.

to students that historically Ireland has been divided into four ancient provinces. Students should know that Northern Ireland is six counties within Ulster. That is why many people refer to Northern Ireland as Ulster.

3. Show the presentation. Perhaps some students might enjoy comparing English and Gaelic at the beginning and end of the presentation.
4. Debriefing questions might include some of the following:

What are the four green fields?

Who are the "strangers" in the song?

What periods in history are referred to in the song?

(wars with the British, Battle of the Boyne,
The Great Famine)

What is meant by the words, "one of them's in bondage"?

What lines in the song tell us how the conflict in Northern Ireland is perpetrated?

What do the lyrics predict will happen in Northern Ireland?

Whose point of view is represented in this song? Who do you think wrote the lyrics - a Protestant or a Catholic? Why?

In the poem at the end of the song, what is meant by the words, "my own children have sold their mother"?

Who is the old woman in this song?

Why is she lonely?

Time: One class period

Materials: Student handout;

Four Green Fields (2 pages)

Slide tape and script:

Four Green Fields (available on loan from Center for Teaching International Relations)

Cassette tape recorder

Carousel slide projector

FOUR GREEN FIELDS

Written by: Makem

Recorded by: The Flying Column

"What did I have?" said the fine old woman.
"What did I have?" This proud old woman did say.
"I had four green fields,
Each one was a jewel.
But strangers came
And tried to take them from me.

I had fine strong sons.
They fought to save my jewels.
They fought and they died.
And that was my grief," said she.

"Long time ago," said the fine old woman.
"Long time ago," this proud old woman did say.
"There was war and death,
Plundering and pillage.
My people starved
By mountain, valley and sea.

And their wailing cries,
They reached the very heavens.
And my four green fields
Ran red with their blood," said she.

"What have I now?" said the fine old woman
"What have I now?" this proud old woman did say.
"I had four green fields,
One of them's in bondage.
In strangers' hands
That try to take it from me.

But my sons,
They have sons.
As brave as were their fathers.
Any my fourth green field
Will bloom once again," said she.

Four Green Fields



Miss Eire

Padriac Pearse

I am Ireland
I am older than the old woman of Baird

Great is my Glory
I who gave birth to Cuchulain the Brave

Great is my shame
My own children
Have sold their mother

I am Ireland
I am lonelier than the old woman of Baird.

TEACHING ABOUT CONFLICT: NORTHERN IRELAND

ACTIVITY 20 FOUR GREEN FIELDS

Slide-Tape Script
Presentation Time: 6 minutes

To show slide tape, follow the song lyrics, changing slides as indicated by number.

AUDIO

VISUAL

THE FIRST 18 SLIDES ARE INTRO-

1. FOUR GREEN FIELDS

DUCTORY. THESE SLIDES

2. green scene, white flowers

ACCOMPANY AN INSTRUMENTAL

3. developed by Jacquelyn Johnson

INTRODUCTION AND A POEM, "MISS

4. horse and colt

EIRE," SPOKEN IN GAELIC AND

5. photographs taken in Derry and the Republic of Ireland, 1978

TRANSLATED INTO ENGLISH AT THE

CLOSE OF THE SONG. SLIDE #19

6. green fields

SHOULD BE SHOWN JUST AS THE

7. additional photographs from Ireland: A Terrible Beauty, Jill and Leon Uris, c1978

ACTUAL SONG BEGINS.

8. girls in Orange Parade

9. teenage boy

AUDIO

VISUAL

10. cathedral
11. small boy reading
12. Church of Ireland
13. Guinness Kegs
14. cow
15. fields, white fence in foreground
16. "What have I now?" said the kind old woman.
17. cemetery
18. "I had four green fields... One of them's in bondage... in strangers hands..."

WHAT DID I HAVE? SAID THE
FINE OLD WOMAN.

19. old woman walking

WHAT DID I HAVE?

20. thatched cottage

THIS PROUD OLD WOMAN DID
SAY

21. market woman

I HAD

22. cattle grazing

AUDIO

VISUAL

FOUR GREEN

23. fields in foreground, town
in background

FIELDS

24. fields with stone hedge

EACH ONE WAS A JEWEL

25. fields, red poppy in foreground

BUT STRANGERS CAME

26. British soldier

AND TRIED TO TAKE THEM
FROM ME

27. "Brits Out" posters

I HAD FINE STRONG SONS

28. two young boys

THEY FOUGHT TO SAVE MY
JEWELS

29. "Freedom Fighters are not
criminals"

THEY FOUGHT AND THEY DIED
AND THAT WAS MY GRIEF SAID SHE

30. Bloody Sunday Memorial

LONG TIME AGO SAID THE FINE
OLD WOMAN

31. abandoned house, wrought-iron
gate

LONG TIME AGO, THIS PROUD OLD
WOMAN DID SAY

32. abandoned house made of
stone

THERE WAS A WAR

33. Derry Walls

AND DEATH

34. cemetery

PLUNDERING AND PILLAGE

35. fields, stone bridge

AUDIO	VISUAL
MY PEOPLE STARVED	36. man digging potatoes
BY MOUNTAIN	37. mountains in background
VALLEY	38. haystacks
AND SEA	39. fields, sea in background
AND THEIR WAILING CRIES	40. stained glass window
THEY REACHED THE VERY HEAVENS	41. Irish Sea, gull in flight
AND MY FOUR GREEN FIELDS	42. thatched cottage
RAN RED WITH THEIR BLOOD SAID SHE	43. cemetery
WHAT	44. bombed out Derry
HAVE I	45. bombed out Derry
NOW ?	46. "Victory to the I.R.A."
SAID THE FINE	47. "Provos" mailbox
OLD WOMAN	48. "I.R.A."
WHAT HAVE	49. "Long Kesh H-Block"
I NOW ?	50. "I.R.A. Support those who hunger."

AUDIO

VISUAL

THIS PROUD OLD WOMAN DID SAY

51. woman walking near bombed
out building

I HAD FOUR

52. "You are now entering Free
Derry."

GREEN FIELDS

53. Derry, barbed wire in
foreground

ONE OF THEM'S IN BONDAGE

54. "Ulster"

IN STRANGERS'

55. British soldier

HANDS

56. British soldier, rubber
bullet apparatus

THAT TRY TO TAKE IT FROM ME

57. "Brits Out"

BUT MY SONS

58. Orange Parade, "Foyle
Defenders"

THEY HAVE SONS

59. small child on sidewalk

AS BRAVE AS WERE THEIR FATHERS

60. small boy on slide

AND MY FOURTH GREEN FIELD

61. green fields

WILL BLOOM ONCE AGAIN SAID SHE

62. bright green fields

I AM IRELAND

63. Ireland Map

I AM OLDER THAN THE OLD WOMAN
OF BAIRD

64. old woman and child

AUDIO

VISUAL

GREAT IS MY GLORY

65. Republic flag

I WHO GIVE BIRTH TO COUCHALAIN
THE BRAVE66. Orange Parade, William of
Orange banners

GREAT IS MY SHAME

67. bombed out Derry

MY OWN CHILDREN

68. small soccer player

HAVE SOLD THEIR MOTHER

69. green fields

I AM IRELAND

70. residential, man walking

I AM LONELIER THAN THE OLD
WOMAN OF BAIRD

71. old man on bench

INSTRUMENTAL

72. small boy looking in window

INSTRUMENTAL

73. milk bottles on window sill

END

Poem: "Miss Eire," Padriac Pearse

"Four Green Fields," written by Makem

Recorded by "The Flying Column"

Emerald Records Limited

67-69 Ann Street, Belfast, Northern Ireland

Manufactured and distributed in Great Britain

by: Vogue Records Limited

Decca House, 9 Albert Embankment, London, SE 1, England

Slides 35, 36, 37, 53, and 64: Uris, Jill and Leon, Ireland: A
Terrible Beauty. New York, Bantam, 1978.

Slides 63 and 65: G.B.S. Colour Slides Ltd., Made in Ireland, c.

Title credit and song lyric slides: Ellen Reynolds, Art Department,
Campus Middle Unit, Englewood, Colorado

CONCLUSION

Excerpted From: Uris, Leon & Jill: Ireland: A Terrible Beauty.
New York, Bantam Books, 1978, p. 277-278.

The old order is dead. Ulsterism can no longer function in the six counties of Northern Ireland. For the half century it held power, the Unionist Party had embodied every facet of Protestant thinking. After the fall of Stormont, the Unionists segmented into numerous splinter groups. The Orange Order no longer controls the party executive and is, itself, on the defensive.

After the convulsion of internment and direct rule from London, followed by years of bombings and sectarian madness, there was a brief trend toward reasonableness. Brian Faulkner, indeed, seemed to be dancing on the head of a pin. It was not that he and his colleagues were suddenly smitten with liberalism; they were expedient men sharp enough to realize their particular totalitarian epoch was over.

A new power-sharing structure was hammered out, based on proportional representation and a small measure of co-operation with the Republic. For the first time, Catholics were to have a stake in running the province. Former bitter political enemies were now sitting and talking to each other. Men previously considered radical and dangerous were part of the new executive. It was progress and there seemed to be light at the end of a three-hundred-and-fifty-year tunnel.

But at the same time, the extreme elements on both sides polarized even more rigidly. Ian Paisley and William Craig, whose stars had seemed eclipsed, were suddenly more powerful than ever, dedicated to the destruction of any scheme for sharing power with the Catholics. "Not an inch" was no archaic remembrance but yet another new chapter of the Reformation. The old bromides were hauled out and ancient fears invoked. The rhetoric dripped with venom. "British treachery is shoving the loyalists into a union with the Republic" This tactic never failed to work in the past and now was no exception.

Craig and Paisley represent a militant crowd, certainly strong enough to impose total havoc. Moderates and liberals were swept out of office in the ensuing election, to be replaced by dogmatic hard liners. This was followed by a general strike that ultimately brought down the short-lived power-sharing executive.

The air has become alive with the threat to declare Ulster's independence. If such a thing were to happen, any new state created by the Paisley/Craig faction would assure continuation of hell on earth for the Catholics and would more than likely plunge Ulster into a barbaric civil war.

A very real fear is that a Paisley/Craig-run Ulster would be followed by a bloody pogrom against the Catholics. Such a pogrom would almost certainly force an armed response from the

Republic. With the British Army no longer around, it is academic to conclude what would follow.

An independent Ulster, with or without civil war, would be an economic catastrophe. Survival without the British connection is a moot point. Yet, with all the danger it implies, talk of independence persists, for there simply is not enough charity or justice to create anything other than a monster regime. It must be remembered that Craig and Paisley speak for the will of the majority of the Protestants.

At the other end of the spectrum, the IRA had its own role in destroying the power-sharing executive. The IRA knows it cannot win militarily and there is no way it can force a million Protestants to capitulate to its unconditional demands. Those brilliant minds of the 1916 Easter Rising are long gone. Today's IRA will not face political exposure by placing itself before the voter. To do so would reveal its glaring political ineptness and the lack of public support for its ideas.

If there is a way to defeat the IRA, it is by giving justice to the Catholics. A man with a good job, living in a decent home, with a promise of a future, is not so likely to want to give up his evening to manufacture and plant bombs. But the lack of jobs is the bane of Ulster's existence; justice for Catholics is what the conflict is all about and the farthest thing from the minds of Ian Paisley and William Craig. The IRA can be depended upon to continue to flourish in the putridity of the ghettos. So long as it flourishes it will justify its existence by lofty and unrealistic revolutionary visions. It will never have the might to do what it says it must, but it will never be able to leave its people to the "tender mercy" of the jackals.

From the British view, Ulster is no longer an asset, but a liability to the British taxpayer. The British Army has knuckled under in the face of rising Protestant militancy and has only been partly effective against the IRA. England is painfully aware that it has been hoodwinked by a half century of Unionist intimidation and manipulation and has paid for much of Ulster's prosperity out of its own pocket.

The British would love dearly to see the Protestants of Ulster become Irishmen and "let the Irish settle their own affairs." The Crown which once gloried in Ulster's ultra-loyalty is now apt to be embarrassed by it. The British know that the loyalty was lavished by the Ulsterman as a method of paying his dues and buying cheap insurance. They know that the Ulster love of the Crown had the biggest Catch-22 of them all: the proposition that Britain was going to be used to allow their quasi-fascist regime to exist.

The question is how to disengage. The British are paying the final, awful price for imperial adventure. What would happen in the eyes of the world if England pulled out and left Ulster to a holocaust? For the sake of face, England must continue to play out the unwanted role of a nation ostensibly protecting one of its provinces. In reality, she wishes nothing more desperately than to pack up and leave. The British public is getting fed up and vocal. The fall of the power-sharing coalition was a body blow to hopes of a peaceful solution.

The Northern Irish Catholic has suffered a terrible disenchantment. All those mountains of Republican prose he had been weaned on proved to be so much hot air when he was in trouble. For fifty years, it would have meant political suicide in the Republic not to pay lip service to reunification. Yet the embattled Catholic in Ulster had his back to the wall and was virtually abandoned. There was but a single moment of national outrage—after Bloody Sunday, when the British Embassy was burned down by a Dublin mob. For the most part, the people in the Republic sat on their hands and, moreover, considered Ulster as some place far away and alien.

When hundreds of Belfast Catholics evacuated to the South, they were greeted with anything but open arms. These refugees returned with severe doubts about their own identity.

The Republic is weary from its own millennium of strife. For the first time it is getting a taste of prosperity. If truth be known, it doesn't want the headache and heartache that would come with the annexation of a million hostile Protestants. So, it is left up to the politically impotent IRA to be the keeper of the dream. The Republic's greatest fear is of being sucked into the strife by having to come to the rescue of the Ulster Catholics.

For the first time in the history of the Republic a Prime Minister, Liam Cosgrave, has taken a realistic and honest stance on the matter. He has gone on record as stating that the will of the majority of the people of Ulster must be respected. This is refreshing candor in contrast to the hearts-and-flowers, harroom brand of Republicanism.

The most disillusioned of any party in the Ulster odyssey must be the Protestants. It is apparent they have been used in a venture and are no longer wanted. Their beloved British connection is frayed to the snapping point.

Their dilemma could best be illustrated by an interview with Chichester-Clark, who cited a kind of confusion that is universal. When asked if he was British or Irish, he replied that he was British. He qualified it by saying that he wasn't actually British but of British background. When pressed further as to whether he considered himself at all Irish, Chichester-Clark answered, "I'm an Ulsterman." He admitted that Ulster was part of Ireland, and when finally asked if he was Irish or British, he answered, "I don't know."

Herein lies the heart of the matter. The Ulsterman who lived in the belief he was British now finds out he isn't and that the British don't want him. The Catholic of Ulster has recently discovered he is not wanted in or by the Republic. It is apparent that these unwanted Ulster people ought to get together.

The Protestant case against a United Ireland rests on some shaky timbers. The principal concept of the British connection is all but vanished. The paranoid fear is of Rome, and Paisley's Reformation hogwash expresses just that.

Obviously there are differences, but Catholics and Protestants in the rest of the world live with those differences. Protestant complaints about the Catholic position on divorce, censorship, and birth control are simply no longer valid. The paramount issue is that of an integrated public school system so that bigotry cannot be perpetuated from the incubator. As it is now, "R" for Reformation is branded on the forehead of every Protestant newborn and he's not allowed to live a day without remembering it.

The most telling Protestant argument is that any form of union with Ireland would create an economic hardship. The standard of living and the social benefits are much higher in Ulster. Britain already recognizes that she will have to guarantee parity between North and South until the Irish standard of living has reached the Ulster level. In fact, the Republic has always been tied to Britain economically, and ties will be even closer with their mutual membership in the Common Market. The way that Britain's economy is foundering, it might not take all that long for the Irish to catch up.

The only solution one can realistically envision is the emergence of two equal states, each with great autonomy, within an Irish federation, and a new kind of British connection in the form of an economic union. At the moment it seems like a mad race toward self-destruction. Mistrust and hatred are epic in dimension. Violence is a long established order of life.

The situation continues to deteriorate, with the extremists on both sides winning out. The Paisleyites, with the support of Ulster's Protestants, have gained control, and even William Craig is considered too moderate. Intellectuals and professionals, sensing impending doom, are hailing out, denuding the province of all reason. A place like Ulster in particular cannot afford to lose people like the Reverend Joe Parker and the McCluskeys, who have gone.

The most pressing need of all cannot be legislated—for how does one pass laws compelling a human being to be compassionate and have a sense of justice? The nightmare of Ulster has come about with Christian fighting Christian in one of the most advanced of Western societies. Continuation of this travesty with God can lead to the eclipse of civilization in that part of the world.

The following recipes are excerpted from Cookery Notes, a booklet originally written for schools in the Republic of Ireland, published by the Irish Department of Agriculture and Fisheries.

POT LIQUOR

By pot liquor is meant the water in which fresh meat or a fowl has been boiled; it should never be thrown away as it can be converted into excellent stock for family soup by adding the bones of the joint or fowl, and boiling for several hours.

MUTTON BROTH

- | | |
|-------------------------------|----------------------------------|
| 2 quarts pot liquor, or stock | 1 white turnip |
| made from mutton bones, | 2 sticks celery |
| scrag end or neck, or sheep's | 2 potatoes |
| head | 2 tablespoonfuls pearl barley or |
| 2 or 3 leeks or onions | oatmeal |
| 1 carrot | Thyme and parsley |

Bring the stock to the boil, add the vegetables (except parsley) cleaned and cut in small pieces, also the pearl barley or oatmeal and boil slowly for one and a half hours or, if convenient, two hours. Add chopped parsley. Season and serve.

SALT LING

Cut the ling in pieces and put it to steep overnight in tepid water. Next morning scrape and wash it well. Lay it in a pan of cold water; bring this just to the boil and throw the water away. Cover the fish with sweet skim or separated milk. Add an onion thinly sliced, a blade of mace, three or four cloves, and two bay leaves. Simmer gently till the fish is done (from twenty to thirty minutes). Lift the fish on to a hot dish, and thicken the milk with blended flour and pour it over the fish.

YORKSHIRE PUDDING (to serve with Roast Beef)

- | | |
|-------------------------|---------------|
| 4 ozs. flour | 2 ozs. fat |
| 1 egg | Pinch of salt |
| $\frac{1}{2}$ pint milk | |

Sieve flour and salt into a basin. Make a well in the centre of the flour and drop in the egg. Add half the milk and mix with a wooden spoon, allowing the flour to fall in gradually from the sides. Beat well for about 5 or 6 minutes, then add the remainder of the milk. Cover and let the batter stand for at least one hour. Put the fat to heat in a tin, and when smoking hot pour in the batter and bake in a hot oven for 25-30 minutes. When cooked cut into 6 or 8 pieces and serve with roast beef.

IRISH STEW

1 lb. breast mutton or gigot chops $\frac{1}{2}$ pint water
2 lb. potatoes Salt and pepper
3 onions

Cut the mutton into neat pieces, removing a little of the fat if necessary. Peel the potatoes, and, if large, cut in halves or quarters. Slice the onion thinly. Arrange all these layers in a stew pan, beginning and ending with potatoes, and sprinkling salt and pepper between the

STEWED RABBIT

1 rabbit 1 stick of celery
 $\frac{1}{2}$ lb. fat bacon 1 white turnip
1 pint stock 1 oz. flour
1 onion Salt, pepper
1 carrot Parsley

Having paunched and skinned the rabbit, wash well and cut into neat pieces. Slice the onion, remove rinds and bones from the bacon. Fry the bacon in a stew pan until there are about 1½ tablespoonfuls of fat. Remove the bacon and fry the onion till lightly browned, and then fry the pieces of rabbit. Having removed these, add the flour and blend well with the dripping remaining in the pan. Add the stock or water, a little at a time, stirring well whilst adding. Let it come to the boil and cook for three minutes at least, stirring all the time. Remove the pan and allow the sauce to cool down and then replace the rabbit, bacon and onion. Add the prepared and cleaned vegetables cut in neat pieces. Allow all to cook gently for about two hours. Season and serve on a hot dish with the vegetables and sauce around. Sprinkle some chopped parsley on top.

BEEFSTEAK AND KIDNEY PIE

1½ lb. round steak
 $\frac{1}{2}$ beef kidney (or 2 mutton kidneys).
1 tablespoonful flour
 $\frac{1}{2}$ teaspoonful salt
 $\frac{1}{2}$ teaspoonful pepper
1 hard-boiled egg (which may be omitted).
 $\frac{1}{2}$ onion finely chopped
Pinch of thyme and chopped parsley
Pastry— $\frac{1}{2}$ lb. flour, pinch of salt { For method pastry see "Rough
6 oz. butter or margarine { Puff," page 50
Cold water

Wipe the beef steak with a clean cloth. Remove the skin and fat and cut the meat in thin strips. Cut some of the fat in small pieces. Skin the kidney and cut in slices, removing the hard pieces in centre. Mix the flour, pepper and salt on a plate, dip the pieces of meat in this seasoned flour, and roll each piece of beef round a small piece of fat. Lay them loosely in a pie dish, with the onion, parsley and thyme evenly distributed. Lay slices of hard-boiled egg on top, and three-quarters fill the pie dish with stock. Cover with pastry, as described on page 51. Make a hole in the top, decorate, bake for one to one and a half hours.

BRAWN

Half a pig's head
Half a set of pig's feet
1 teaspoonful of ground allspice
 $\frac{1}{2}$ teaspoonful of pepper
Finely chopped parsley and thyme (if liked)

If the head and the feet are very salty, steep them overnight in cold water. See that they are well singed and very clean. Put them on in cold water barely sufficient to cover them. Bring to the boil and simmer slowly until the meat comes easily from the bones—say from two to three hours. Remove the bones, skin the tongue, and cut all into small pieces. Add to it a little of the water in which the head was boiled, and the allspice, pepper, parsley and thyme. Heap it in a bowl or mould, put a plate on top, and on this a heavy weight, allow to get cold, turn on to a dish, put a frill of paper round, and garnish with parsley or water-cress.

Note.—A head which has been in salt for only two or three days makes the nicest brawn, although an ordinary cured head may be used if well steeped.

POTATO LOAF

1 lb. cold potatoes	Salt, pepper
1 teaspoonful finely chopped onion	1 oz. melted butter
$\frac{1}{2}$ teaspoonful mixed herbs	1 egg

Mash or sieve the potatoes, add the seasonings and flavourings. Moisten with the melted butter and a little beaten egg. Turn on to an old plate or tin. Score with a fork and brush over with remainder of beaten egg, and bake until quite hot and nicely browned. When cooked slip on to a clean dish and serve hot. Garnish with parsley.

Note.—The above mixture is also very nice made into small cones, brushed with beaten egg and baked a good brown.

QUEEN OF PUDDINGS

1 pint milk
1 oz. butter or margarine
1 tablespoonful sugar
2 breakfastcups of bread crumbs (not packed)
Grated rind of half a lemon (or $\frac{1}{2}$ teaspoonful vanilla essence)
2 eggs
2 tablespoonfuls jam

Mix the crumbs, sugar, and lemon rind in a bowl; boil the milk with the butter and add it. Beat in the yolks of the eggs, pour the mixture into a greased pie dish and bake until set. Spread the jam on top; beat the whites to a stiff froth, add lightly half teaspoonful castor sugar, pile this roughly on top of pudding. Shake half a teaspoonful of castor sugar over the top, and bake in a moderate oven for a few minutes until the white of egg is stiff and tipped with brown.

MARMALADE PUDDING

$\frac{1}{2}$ lb. flour	2 tablespoonfuls marmalade
$\frac{1}{2}$ lb. suet	$\frac{1}{2}$ tablespoonful baking powder
$\frac{1}{2}$ lb. bread crumbs	1 egg and a little milk
$\frac{1}{2}$ lb. sugar	Pinch of salt

Mix all the dry ingredients well together; then add the beaten egg, marmalade and sufficient milk to make mixture the right consistency. Put into a greased bowl; cover with greased paper; steam for two hours, and serve with marmalade sauce (see page 56).

GOOSEBERRY FOOL

- | | |
|--------------------------|---|
| 1 lb. gooseberries | $\frac{1}{2}$ pint cream |
| 4 ozs. castor sugar | $\frac{1}{2}$ teaspoonful vanilla essence |
| $\frac{1}{2}$ gill water | $\frac{1}{2}$ pint milk |
| | 1 egg (custard)—see page 42 |

Remove the tops and tails from the gooseberries and put them into a saucepan with water and the sugar. Cook until they are quite soft. Rub through a fine sieve. Half whip the cream, and add it with the cold custard to the gooseberry puree. Mix well and pour into a large glass dish, or it may be served in individual glasses. Serve some whipped and flavoured cream separately.

PLUM PUDDING

- | | |
|---------------------|---------------------------------------|
| 4 ozs. raisins | 1 oz. whole almonds |
| 4 ozs. sultanas | Rind and juice of $\frac{1}{2}$ lemon |
| 4 ozs. currants | 1 sour apple |
| 2 ozs. mixed peel | $\frac{1}{2}$ teaspoon mixed spice |
| 2 ozs. flour | $\frac{1}{2}$ teaspoon salt |
| 4 ozs. chopped suet | 2 or 3 eggs |
| 4 ozs. sugar | 2 tablespoons whiskey or half |
| 4 ozs. breadcrumbs | small bottle stout. |

Chop suet very finely. Prepare all the fruit carefully. Blanch and chop the almonds. Chop the candied peel, having first scraped it free of sugar. Grate the rind from the lemon.

Put all the prepared fruit into a large basin, add the other dry ingredients and mix thoroughly. Add the beaten eggs, lemon juice and whiskey or stout. Turn the mixture on to a well-greased and floured cloth. When tying leave a little room to swell. Place in a large saucepan of boiling water and boil steadily from 4—5 hours.

This pudding may be made three or four weeks before it is required and will improve by being kept. It must be cooked for four or five hours the day it is made, taken up and placed in a dry warm place until the cloth (especially where the string is tied) is perfectly dry; this point is most important, and if neglected the pudding may become mouldy.

When required for table the pudding should be plunged into boiling water, and allowed to boil for one and a half to two hours.

Above quantity makes a sufficiently large pudding for five or six persons. A larger pudding must have proportionately longer cooking, both on the day it is made, and also before sending to table.

This pudding may also be steamed.—Turn the mixture into a well-greased bowl. Cover with greased paper and place in a saucepan of boiling water, allowing only sufficient water to come half-way up the sides of the bowl. A steamed pudding must be cooked for half as long again as a boiled pudding.

Serve with wine sauce

SODA BREAD

4 level breakfastcupfuls flour
1 small teaspoonful salt
1 level teaspoonful bread soda
Sour milk or buttermilk

Mix all the dry ingredients. Form into a stiff dough with sour milk, knead well, flatten out to about two inches in thickness, score the top with a knife, brush over with sour milk, and bake, until, when tapped on the bottom, it makes a hollow sound.

The following variations of the foregoing recipe may be made, and form a pleasant change at a small cost:—

Soda Cakes.—Rub two or three ounces butter or lard into the flour, before adding the rest of ingredients.

Sweet Soda Cake.—Rub two or three ounces of butter or lard into the flour; then add two or three tablespoonfuls sugar, and two or three tablespoonfuls fruit with the rest of the ingredients.

Scones.—Rub two or three ounces butter or lard into the flour, add rest of ingredients; roll out and cut in twelve or sixteen pieces.

Sweet Scones.—Rub two or three ounces of butter or lard into the flour; add two tablespoonfuls sugar and two or three tablespoonfuls fruit with the rest of the ingredients; roll out and cut in twelve or sixteen pieces.

Brown Soda Bread.—When making brown or wholemeal soda bread use two-thirds wholemeal and one-third white flour. Proceed as for white soda bread.

DROPPED SCONES

$\frac{1}{2}$ lb. flour
 $\frac{1}{2}$ teaspoonful bread soda
1 tablespoonful sugar
 $\frac{1}{2}$ teaspoonful salt
1 egg
 $\frac{1}{2}$ pint sour milk or buttermilk

Sieve flour and soda into a bowl, add salt and sugar, break in the egg, add sour milk and blend well. Heat and grease the griddle, and drop tablespoonfuls of the mixture on to it, cook on one side, turn and cook the other side. Butter and serve at once.

POTATO CAKE

$\frac{1}{2}$ lb. mashed potatoes
2 ozs. flour
1 oz. butter or bacon dripping
3 tablespoonfuls milk
 $\frac{1}{2}$ teaspoonful baking powder
 $\frac{1}{2}$ teaspoonful salt

Melt the butter in the milk and add it and the salt to the potatoes. Mix the flour and baking powder together and add them. Knead lightly, and roll out to about half an inch in thickness, and bake on a greased and heated griddle.

POTATO ROCK CAKES

$\frac{1}{2}$ lb. sieved mashed potatoes	$\frac{1}{2}$ teaspoon spice (if liked)
2 ozs. flour	1 oz. sugar
1 oz. fruit (currants or raisins)	$\frac{1}{2}$ teaspoon baking powder
$\frac{1}{2}$ egg	$\frac{1}{2}$ oz. candied peel

Rub fat into flour, add sugar, baking powder, potatoes, fruit, candied peel chopped, mix well. Stir in beaten egg, beat well. Heap in dessert-spoonfuls on a greased baking tin. Bake in a rather hot oven for 20 minutes.

IRISH MOSS JELLY

$\frac{1}{2}$ oz. Irish moss	1 pint milk or water
Strip of lemon rind	1 oz. sugar

Soak the moss in cold water, and wash well. Put it in a saucepan with the lemon rind and liquid, simmer very gently for half an hour, add the sugar and strain into a wet mould. When quite cold turn out. Serve with a little stewed fruit or cream.

EGG FLIP

1 whole egg
1 teaspoonful castor sugar
1 gill milk
1 teaspoonful whiskey or brandy

Heat the milk but do not boil. Whip up the egg, sugar and flavouring, then add the milk whisking well at the time. Pour into a warmed tumbler and serve immediately.

APPLE CHUTNEY

4 lb. apples	1 lb. sultanas
$\frac{1}{2}$ lb. onions	$1\frac{1}{2}$ lb. sugar
1 teaspoonful white peppercorns	1 oz. salt
$\frac{1}{2}$ oz. mustard seed	1 teaspoonful ground ginger
	3 pints brown vinegar

Peel and chop the apples and onions. Tie the peppercorns and mustard seed in a piece of muslin.

Put all the prepared ingredients into a saucepan, add the vinegar, cleaned sultanas, sugar, salt and ginger. Heat slowly until the sugar is dissolved. Bring to the boil and simmer until thick and pulpy, about $1\frac{1}{2}$ —2 hours. Remove spices and pour into sterilised pots and cover when cold.

ORANGE MARMALADE (i)

2 lb. Seville oranges
2 lemons
7 pints water
8 lb. sugar

1. Wash fruit, cut in halves. Remove pips.
2. Tie pips in muslin.
3. Squeeze juice. Put into preserving pan.
4. Mince fruit. Add fruit and water to juice and pips. Boil steadily for 1 hour. Remove pips.
5. Add sugar. Stir until dissolved.
6. Bring to boil and boil for 20 minutes.
7. Test and pot.

This is a very quick recipe and needs no steeping.

ORANGE MARMALADE (ii)

1 doz. Seville oranges
1 sweet orange
2 lemons
water
sugar

1. Weigh combined fruit.
2. To each 1 lb. fruit allow 3 pints water.
3. Wash fruit.
4. Cut in halves.
5. Remove juice, pith and pips.
6. Tie pith and pips in muslin.
7. Shred fruit finely with a sharp knife.
8. Put water, shredded fruit, muslin and juice in pan.
9. Steep overnight to soften fruit.
10. Bring to boil and boil until fruit is soft and quantity reduced by one third.
11. Remove pips. Measure cooked pulp. Allow 1 lb. sugar to each pint of pulp.
12. Dissolve sugar. Bring to boil and boil rapidly for 20-30 minutes.
13. Test and pot.

Audio Visual Materials on Ireland

Suffer the Little Children, film in 2 parts. \$20.00 rental.

Highly Recommended

NBC documentary filmed in Belfast and Derry. Explores the effect of the sectarian conflict on Ulster's children.

Available from: Visual Aids
University of Illinois
1325 South Oak
Champaign, Illinois 61820

British Isles: Ireland. McGraw-Hill, 2 filmstrips, 4 cassettes, guide, \$36.00.

Easter Rising: Dublin 1916. Jackdaws, packet of materials related to Easter Rebellion, 1916. \$4.95.

Eire: An Anachronism. (Series Europe: the Atlantic Northwest) Filmstrip cassette. Encyclopedia Britannica \$17.00.

Eyewitness: Whose Point of View? Educational Audiovisual, 1 filmstrip, 2 cassettes, \$31.00.

Ireland: A People Divided (Series: the British Isles) Filmstrip, cassette or recording, guide. Society for Visual Education, \$17.50.

Irish Rebellion. Thorne, filmloop. \$26.00.

The Irish Question, 1800-1922. Multi-Media Productions, 2 filmstrips, 1 cassette, guide. \$19.95.

Irish Tourist Board Offices

New York: 590 Fifth Avenue
New York, N.Y. 10036

Chicago: 230 N. Michigan Avenue
Chicago, Ill. 60601

San Francisco: 681 Market Street
San Francisco, Ca. 94105

Los Angeles: 510 West 6th St., Suite 317
Los Angeles, Ca. 90014

Toronto: 7 King Street East
Toronto 1, Canada

Northern Ireland Resources

North West Archaeological and Historical Society

Mr. A. J. Malley
2 Cloverhill Avenue, Drumahoe,
Londonderry, Northern Ireland

Mr. R. J. Hamilton
1 Summerhill, Prehen Park
Londonderry, Northern Ireland

Local Resources

Irish Fellowship Club
Joseph Hayes
P.O. Box 864
Denver, Colorado 80202

Ancient Order of Hibernians
Jim Tarpey
1515 Cleveland Place
Denver, Colorado 80202

ANNOTATED RESOURCE LIST

IRISH HISTORY:

Grant, Neil, The Easter Rising. A World Focus Book, New York, Franklin Watts, Inc., 1972.

Appropriate reading for middle school level examining the famous Easter Rebellion in 1916.

McCarthy, Joe, Ireland: Life World Library. New York, Time-Life Books, 1970.

Beautiful photographic collection and historical look at Ireland. Includes chapter on the early troubles. Appropriate reading for middle grades.

Northern Ireland: Half a Century of Partition. Facts on File, Inc., Richard W. Mansback, ed. 1973.

The Irish question from 1956 to 1972 with the imposition of direct rule is documented.

O'Brien, Elinor, The Land and People of Ireland. J. B. Lippincott Company, 1953.

Though out-dated, the chapters about Ireland's history are appropriate. Includes a chapter on the Battle of the Boyne. Appropriate reading for middle level students.

O'Farrell, England and Ireland Since 1800. New York, Oxford University Press, 1975.

Historical account, probably more appropriate at high school level.

Stevens, God Save Ireland. New York, MacMillan Publishing Co., Inc., 1974.

The Irish conflict in the 20th Century. Reading level appropriate for middle grades.

RECENT PUBLICATIONS:

Deutsch, Richard, Mairead Corrigan and Betty Williams. New York, Barrons, 1977.

The current Peace Movement in Ireland begun by two 1976 Nobel Prize recipients.

O'Brien, Edna, Mother Ireland. Middlesex, England, Penquin Books, 1978.

Autobiographical recollections of the author's Irish childhood.

Uris, Jill and Leon, Ireland: A Terrible Beauty. New York, Bantam Books, 1978.

Explores Ireland's past and present by means of incredible photographs; Leon Uris, the author of Trinity.

FICTION:

Uris, Leon, Trinity. New York, Doubleday and Company, Inc., 1976.

The now famous best seller, covering the period of history from Black '47 to the Easter Rising. Ireland's troubles as well as an insight into the future are presented.

TRACING ANCESTORS:

Handbook on Irish Genealogy. Dublin, Heraldic Artists Ltd., 1976.

A "how to trace Irish ancestors" guide, particularly helpful in studying Irish immigration.

THE IRISH IN AMERICA:

Johnson, James E., The Irish in America. Minneapolis, Lerner Publications Company, 1966.

Collection of famous Irish Americans and their contributions to the United States. Appropriate reading for middle grades.

Murphy, Eugene and Driscoll, Timothy, An Album of the Irish Americans. New York, Franklin Watts, Inc., 1974.

Very appropriate for middle grades. Stories and photographs of famous Irish Americans and their heritage: John F. Kennedy, Eugene O'Neill, George M. Cohan.

IRISH POETRY:

Heaney, Seamus, North. London, Farber and Farber Ltd., 1975.

Collection of poems by an award winning Irish poet. Very current.

Hoagland, Kathleen, ed., 1000 years of Irish Poetry. New York, The Devin-Adair Company, 1953.

Gaelic and Anglo-Irish poetry from pagan times to the present.

IRISH FOLKLORE:

O'Faolain, Eileen, Irish Sagas and Folk Tales. London, Oxford University Press, 1954.

Collection of historic sagas and tales told by Ireland's old countrymen. Appropriate middle school reading.

Additional Resources: SONGS OF IRELAND

Tape recording (reel-to-reel) available from the Center for Teaching International Relations, University of Denver, 773-3106.

First 14 songs from "Four Green Fields," The Flying Column, Emerald Records Limited, Belfast. Vogue Records Limited, London.

"Roisin Duph"
"Sam Hall"
"Dirty Old Town"
"Sean South"
"Boys of Wexford"
"Bold Fenian Men"
"Madame Bonaparte"
"Johnston's Motor Car"
"Boolavogue"
"Golden Jubilee"
"An Old Maid in a Garrett"
"The Castle of Dvomeve"
"Legion of the Rear Guard"
"The Song of Dawn"

"The Town That I Loved So Well," written by Phil Coulter.
Recorded by Paddy Reilly, Dolphin Records, Dublin.

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Activity 1

Title and activity format from George Otero, director, Center for Teaching International Relations, University of Denver.

McDonalds Advertisement: Aer Lingus In Flight Magazine.

Activity 2 and 3

The World Almanac Book of Facts: 1978. New York, Newspaper Enterprise Association, Inc., 1978.

Ireland Map from: Uris, Leon Trinity. New York, Doubleday and Company, Inc., 1976.

Activity 4

Northern Ireland: Half a Century of Partition. Facts on File, Inc., Richard W. Mansback, ed., 1973.

O'Farrell, England and Ireland Since 1800. New York, Oxford University Press, 1975.

Stevens, God Save Ireland. New York, MacMillan Publishing Company, Inc., 1974.

Uris, Leon and Jill, Ireland: A Terrible Beauty. New York, Bantam Books, 1978.

"In the Shadow of the Gunman," Time Magazine, January 10, 1972, p. 30-40.

"Ulster's Bloody Sunday," Newsweek, February 14, 1972, p. 30-36.

"The Bitter Road from Bloody Sunday," Time Magazine, February 2, 1972, p. 18-25.

Activity 5

Photographs from:

Handbook on Irish Geneology. Dublin Heraldic Artists Ltd., 1976.

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Uris, Leon, Trinity. New York, Doubleday and Company, Inc., 1976, p. 54-57.

Activity 6

Map from: The Holiday Guide to Ireland. New York, Random House, 1976.

Other maps from: Duetsch, Richard, Marriad Corrigan and Betty Williams. New York, Barrons, 1977.

Activity 7

The World Almanac and Book of Facts: 1978. New York, Newspaper Enterprise Association, Inc., 1978.

Activity 8

Uncle Sam illustration from: Gallo, Max, The Poster in History. New York, American Heritage Publishing Company, 1974.

Prisoner Officer Advertisement: Belfast Telegraph, June 29, 1978.

H Block Poster: Irish Republican Socialist Party.

Prisoners of War Demonstration Poster: Republican News, July 1, 1978.

Ulster Defense Regiment Advertisement: Belfast Telegraph, July 12, 1978.

Peace Festival: Dublin

Buy Irish, Boycott British: Sinn Fein, Dublin

Sinn Fein for a New Ireland: Sinn Fein, Dublin

Army Officer Advertisement: Belfast Telegraph, June 29, 1978.

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"Youth was killed from behind," London Times, July 16, 1978.

"Army ready to admit error," Belfast Telegraph, June 12, 1978

"Sunshine and Tragedy," Belfast Telegraph, July 12, 1978.

"Murder Attempt driver gets 18 years," Belfast Telegraph, June 28, 1978.

Activity 10

"The Patriot's Game," written by Dominic Behan. Recorded by Judy Collins, "Whales and Nightengales," Elektra Records, New York.

"Irish Music helping to heal sectarianism," Irish Independent, July 7, 1978.

Activity 11

Statistics from: Duetsch, Richard, Marriad Corrigan and Betty Williams. New York, Barrons, 1977, p. 201.

Activity 12

"The American Connection," Newsweek, December 1, 1975.

Activity 13

In addition to the sources cited on student roles, the following were also used:

Role 5: "Orange Sash" poem and Paisley quote from: Uris, Leon and Jill, Ireland: A Terrible Beauty. New York, Bantam Books, 1978.

Role 9: In part based on interview with British soldier in Derry, July, 1978.

Role 10: First sentence of letter and address omitted from student materials:

"I appreciate your taking the time to write me concerning the troubles in Northern Ireland."

Congressional Record remarks excerpted.

Role 11: In part based on World Almanac and a phone conversation with an Aer Lingus Agent, New York City.

Congressional Record remarks excerpted.

Role 14: Congressional Record remarks excerpted.

Activity 14

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"Protestant state if British get out," Irish Times, July 18, 1978.

"Violence not the answer," Belfast Telegraph, July 12, 1978.

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White, Barry, "We must strive for a future beyond direct rule," Belfast Telegraph, June 29, 1978.

Munro, Hugh, "The Meaning of Integration," Hibernia, July 13, 1978.

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"Power in Derry," Time Magazine, September 4, 1978, p. 26.

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Activity 19

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EVALUATION QUESTIONNAIRE

The Center for Teaching International Relations is interested in receiving your comments regarding Conflict in Ireland. Please fill out this questionnaire and return it to the address below.

1. Which of the activities did you find most useful, and why?

2. Which of the activities did you find least useful, and why?

3. What suggestions do you have for improving this unit?

If you have materials on Conflict in Ireland that you or your school district have developed and wish us to look over and consider for publication, feel free to send us copies.

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